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AT ALL BOOKSTORES

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No. 2

CONTENTS

Speech Clinic	59
Clarence E. Showalter, Chicago Heights, Ill.	
The Minister and His Reading	61
Amos B. Hulen, New Haven, Conn.	
Films Serve the Church	63
Benjamin F. Farber, Jr., Amateur Cinema League	
Aids to Expository Preaching	65
Thomas Clark Henderson, South Euclid, Ohio	
Editorials	67
Church Methods	69
Men's Bible Class	
Work Sheets for Leaders	
Plays in 16mm Films	
Youth and Democracy	
Preaching	
Sermons	77
Religion in Daily Life	
Harry Emerson Fosdick, D.D.	
God Not Ashamed of Us	
Clarence Edward Macartney, D.D.	
God's Love	
Charles Haddon Nabers, D.D.	
Truth—Pleasant and Unpleasant	
John A. Patton	
Junior Pulpit, <i>Sessler</i>	88
Using God's Gifts	
The Monster of Sin	
Choosing Wisdom	
Illustrations	94
William J. Hart, D.D.	
J. J. Phelan, D.D.	
Book Reviews	100
I. J. Swanson, D.D.	
Mid-Week Services	105
Topical Index	110
Buyer's Guide	110

The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

Why An Editor Shouldn't Get Gray Hairs.

Dear Brother Ramsey:

Even before I saw by the current issue of *The Expositor* that you do not "put much store in so-called testimonial letters," I had intended writing you that I am enjoying *The Expositor* as never before. Especially am I enjoying the Junior Pulpit, and am using its contributions each Sunday. Send us along material like that every month and we'll have our Junior congregations sitting on the edge of their seats—and the adults as well. It's just what I've been looking for for years. Thank you very much, for this one valuable department which is worth the subscription of the magazine.

With very best regards, I am, Cordially yours,
C.S.M.

Jan. 2, 1941

Dear Editor Ramsey:

At the beginning of the year it has been my custom to write notes of thanks and appreciation to my benefactors.

You are one of the treasured ones. Your monthly visits I view with sympathetic interest and understanding. Editors have a vast, unseen audience—too often inarticulate. Let me be an articulate voice sending you and your gifted wife, greetings.

Lets begin the New Year with a hallelujah "greeting the unseen with a cheer."

A Spanish proverb says, "The dogs bark but the caravan moves on." That blessed thing, the Church, is the caravan. Down the centuries the dogs have barked but it has moved on.

Lubricator of the Caravan (that's not a bad title, eh?), my blessing upon you and your good wife.

Your co-worker,
G.M.H. (Presbyterian)

Gentlemen:

I began taking *The Expositor* in June, 1906, and have found it very helpful all through the years. I still need it and enclose check for renewal, also for the Annual for 1941 and for Preaching Today.

The Expositor has held high the beacon light of Truth through the years. Don't lower your standards nor lose your faith in the Gospel and its power of salvation.

Strength to your good right arm as we face another epochal year. There is no surplus of love, faith, hope or patience in the world. We shall need all these qualities to help us re-discover our sense of direction and the purpose of life.

Cordially,
L.M.R. (Baptist)

Guiltily, but still averse to testimonials:

Jack

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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A SPEECH CLINIC

What You Are Speaks"

Clarence E. Showalter

LAST winter I experienced one of the most stimulating adventures in my ministry, which at first may seem like an extracurricular activity. It all started when one of my men expressed his need for help in public speaking. He said he knew of many other men around town with a similar deficiency, and could I do anything about it. Well, I concluded that if anyone could do anything about public speakers in general and "sayers-a-few-words" in particular he ought to do so or be guilty of criminal negligence.

The speech courses which I had been exposed in college and ministry were never considered very seriously, as I recollect. But I dug up some of the old exercises, leaned heavily on twenty years of experience and observation, and finally announced with some trepidation, a *Speech Clinic*. The response was a revelation. We soon had enrolled among others the superintendent of public schools, president of the school board, president of the high school board, two chain store managers, secretary of the manufacturing association, president of a dance company, a plumbing contractor, a water service operator, manager of a school supply house, superintendent of a steel company, an art student, an insurance agent, a high school student looking toward the ministry, a glass factory superintendent, a public accountant, a print shop owner and a bank president.

Some of the churches represented were the Roman Catholic, Methodist, Lutheran, Nazarene and Presbyterian. Meetings were held each week in our own church parlor in an

informal atmosphere. Mimeographed guide sheets were issued from time to time on such subjects as "Results to Work For and Aims in Speech," "Breath Control," "Articulation," "Gestures," and "Building a Vocabulary." A

popular text book, "Your Speech Personality," by Osborn, was bought by most members of the class. Our aim was to have no visitors or auditors but to have every member participate every time. This helped to break up timidity and created an atmosphere like that which prevails around a swimming pool where everybody has been

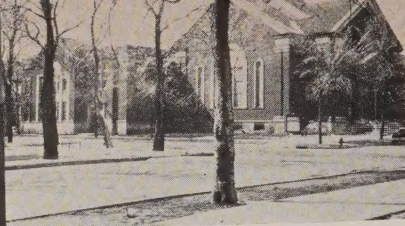
diving in. Usually assignments would be made a week in advance on some subject with which the members were thoroughly familiar. We used such themes as "My Job," "My Hobby," "The Most Interesting Person I Ever Met," "The Best Vacation I Ever Had," and "What Our Community Needs Most." The revealing thing about these talks was that everyone was so interested in them that the group including the speaker, forgot all about techniques. When we speak on matters of vital interest to us we usually hold our audience and forget ourselves.

However, our aim was to become speech conscious and self-critical regarding the elements that go into the making of an effective speech. Most of these men who have risen to the top in their respective fields felt the need for specific instruction in the basic speech work that is known to every competent minister. I took the group into complete confidence regarding my own sermon preparation and showed how the same principles can be

Dear Editor:

I have received great personal help from suggestions in "The Expositor" and have noted that you urge us to be thoughtful and pass on our own experiences that may be helpful to others. With this in mind I am sending the enclosed account of a most fruitful venture that I have had and which may be awaiting many other ministers.

Very gratefully yours
CLARENCE E. SHOWALTER



Rev. Clarence E. Showalter
Pastor Since 1932, First
Presbyterian Church, Chicago
Heights, Illinois

applied to their own speech problems.

At this point I can hear someone ask, What has this type of work to do with the Christian ministry? I say EVERYTHING! "What you are speaks so loud I can't hear what you say." My basic emphasis is on the fact that a bad man can't make a good speech. "What you are—gets there before you!" Only the personal knowledge that you are sincere, honest and of genuine goodwill can beget the confidence which every speaker desires. If he lacks these inner assurances he will feel hollow, be hollow and sound hollow no matter how rich his material or how artful his delivery. "What you are speaks—first, last and always."

No charge was made for these lessons. I

found compensation for the time and effort involved from the members' own testimony of growing confidence and effectiveness. For example one member said, "I had courage last week to get on my feet and ask a question at the National Town Hall of the Air. I would never have occurred to me but for our Speech Clinic." Another said, "I went to our national association meeting in Chicago remembering what we learned about walking posture and carriage, etc. Any number of fellows told me I was looking years younger." Still another remarked, "I spoke this week before 1500 high school students with a confidence I never had before." Assurances like these and many others have been a part of my reward. But in addition there has come an intimate fellowship with the leaders of this community to whom I have been able to minister at a point where they keenly felt an unmet need. It has been a real privilege and personal challenge to pioneer in this field in my community in the name of Him who "Opened His mouth and spake unto them saying —."

This Fall former members and many prospective new ones are asking, "When will the Speech Clinic open?" With this manifest interest I can give just one answer, "It won't be long now." For, "What you are speaks—

Results of World War

In answer to the following question, Dr. Daniel A. Poling gave the answer which appears below:

What were the specific results of the World War?

I do not think that a more comprehensive and at the same time eloquent answer has ever been made to this question than one recently appearing in "The United Presbyterian." Here is the vivid paragraph:

"The World War cost nearly 10,000,000

lives, more than 21,000,000 wounded, near 8,000,000 missing, and a total money cost of \$300,000,000,000. It wiped out the Hohenzollern, Hapsburg and Romanoff dynasties, turned Russia Bolshevik, spread Communism over the earth, gave the world Hitler and Mussolini, bankrupted nations, changed the boundary lines of twenty-six nations, made unemployment the major world problem, drove the world off the gold standard and filled the whole world with the poison of hatred and fear."

THE MINISTER *and His Reading*

Amos B. Hulen

IN AN article a few years ago on how to watch a football game, a noted coach claimed that most spectators miss the finer points of the game because they keep their eyes on the man who is carrying the ball. But really to understand and appreciate the game, he said, one must learn to watch the other players, notice how they shift their position in anticipation of plays, and observe how they run interference and block. If this is sound advice to spectators at football games, it should be advisable for ministers in their reading, as in their thinking, to take their eyes off the men who are carrying the ball in our modern world—Hitler, Roosevelt, Churchill—and take a look at the rest of the field. Instead of pushing in where the crowd is thickest, or following the beaten paths, why not pursue a trail of your own and observe how often it crosses the busy roads? The opinions which everyone accepts are the very ones which need to be questioned. In most cases, the books which everyone is reading are the ones which I do not have to read.

It is impossible to keep up with the procession in all fields where one's opinion is likely to be asked, and the minister cannot hope to discuss authoritatively, nor even intelligently, all subjects which are brought up. But if he can acknowledge his inability to compete with the commentators on public affairs in general, and limit himself to a few subjects where he can "dig in" and learn to speak with authority, he can hold up his head with the best of them. The special subjects need not be limited to religion and the church; the interest may be in some branch of literature or science, or an individual hobby, or a bit of local history, say of his own church. Keeping the special interest alive, one can pick his way among the new books and the old ones without being swamped by them. Besides, the interest becomes a discipline, fostering exactness of thinking and expression. It is a needed discipline, for we ministers in general are not noted for precision of statement.

What do ministers read? Riley B. Montgomery made a study of the reading of *Disciple* ministers. Of approximately 450 who

replied, one in five (22 per cent) read more than 25 books a year, and one in twelve (8.6 per cent) exactly that many; one in fifteen (6.9 per cent) read a book a week, 52 in the year; and at the other extreme, one-third (34.5 per cent) read fewer than twelve books a year. Each minister reporting was asked to list his six favorite books of the preceding year, and on this basis, some years ago, the favorite authors were E. Stanley Jones, William Adams Brown, Harry Emerson Fosdick, Bruce Barton, "Dick" Sheppard, Winfred E. Garrison, Dean Charles R. Brown, and Henry Sloane Coffin, in the order named. The favorite magazines, after three denominational papers, were, in the order named, *American*, *Christian Century*, *Reader's Digest*, *Expositor* and *Homiletic Review*, *Church Management*, *National Geographic*, *Atlantic*, *The Christian Herald*, and *The Saturday Evening Post*. (*The Education of Ministers of the Disciples of Christ*, St. Louis, The Bethany Press).

Ministers probably do not suffer from a dearth of reading matter as such, but many have considerable difficulty in getting hold of the books which will help them most. The first difficulty is financial, and the other is one of selection. In relation to the first, how is one to read many books when he can pay for only a few? In reading matter, as in other material comforts, "to him that hath shall be given, and he shall have an abundance," and inequalities of opportunity cannot easily be balanced. What methods, other than purchase, can be suggested for access to new books?

1. Exchange with other Ministers (preferable to borrowing from them). On some occasions local ministerial groups have encouraged this practice.

2. Use of the local library. Unfortunately, most local libraries have little to spend for new books, so that the minister must teach others to use and call for books of the type which he himself needs.

3. Borrowing from circulating libraries for ministers. The northeast section of the United States has access to several libraries of this nature: The General Theological Library, Beacon Hill, Boston; Union Theological Semi-

nary Bookstore, Broadway at 120th St., New York City; The Hartford Seminary Foundation, Hartford, Conn.; and The Zion Research Library, 60 Leicester St., Brookline, Mass. Letters to these libraries will bring information concerning the terms on which books are lent.

4. Encouraging members of your congregation to purchase for their own use the books in which you are interested.

5. Building up the church library, by securing an appropriation each year for the purchase of new books for church workers. Circulation of the books should be carried on throughout the church membership.

6. Persuading authors and publishers to send you books for review. Opportunities of this kind are scarce.

The problem of selection is a very acute one for the minister who has little to spend for new books, and who therefore must choose the volumes which he can read and re-read with profit. Many disappointments can be avoided if the book can be examined before it is bought. This might be done in the library of another minister, in a public library, or a bookstore, or at a church convention where books are on display. If the volume is expensive, or if the publisher has solicited the minister, he would be justified in having it sent on approval.

The commonest sources of information about new books are the book ads, notices and reviews in the church papers. Not only do they help sell the volumes, they help fix their reputation. The publishers' notices, along with the statements on the jackets of the books, are often biased. The short notice, written by one who has handled the book, probably sampled it, but not read it through, is more dependable; and even more so, the reliable reviews as they appear in *The Expositor* and which contain evidence that the writer has read the book through and given it a careful evaluation. At the moment these reviews are improving. Reviewers have almost run out of adjectives—such as “thought-provoking,” “arresting,” “pungent,” “challenging,” “timely,” and “scintillating”—and now use nouns and verbs to tell what books really do.

Much good work is being done by reviewers. *The Congregationalist* monthly, *Advance*, *The Christian Century* (especially for the list of books received, although many checked as “to be reviewed” never are), *Religion and Life*, *Christendom*, *The Expositor*, *The Journal of Religion*, *The Crozer Quarterly*, and

The Lutheran Quarterly, are all to be commended.

So far as religious books are concerned, the professional reviewer seems at present to be passing out of the picture. Formerly, the new book was sent to an “eminent authority,” who pondered over it and delivered his deliberate decision; but now an enthusiastic reader who has gone through the volume in a sitting and been set afire by it writes in a report, red hot. For this reason, it is harder to have books sent to you for review, for you cannot always deliver. Whether the more scholarly review will prevail in the long run, it is too early to say. There will always be a place for it in the scholarly magazines, where the book's newness is not the chief concern. It is certain that more people are writing reviews now than ever before, more space is given them in the religious papers, and competition is keener. It is very hard to plant a review in the most widely read journals, unless one can occasionally get hold of a volume before the publication date.

Yet a minister's reading for the coming year should not depend wholly upon what publishers decide to print. He should have a schedule of old favorites to be re-read, and of unread classics with which to become familiar. If you have the opportunity to examine a book in manuscript form, grab it; you will then appreciate what goes into the making of a book. Don't be afraid to begin a volume of your own. If you have no other beginning, write out your sermons or your talks to young people or other groups. Establish some continuity of interest in them, and your book is on the way to completion.

Church and History

The year 1941 rings out a new period of time, while religion inquires, “will it's close ring up any difference in our individual and collective character?” “Tho' the wheels of the gods grind slowly, they grind exceedingly fine,” which is like saying, “give history time enough and it will reveal the selfish interests and passions of men,” especially, as wars are involved. Churches, as ambassadors of peace, should demand the truth concerning secret undercover pledges in 1917, made by governments in land-bribes and spoils of new territory to other nations—“to make the world safe for democracy.” This with previous other exposures ought to sound “taps” concerning America's participation in any more foreign wars. The God of History points an avenging finger at man's duplicity.

Films SERVE THE CHURCH

Movies Are Fine Tools of Religious Instruction

BENJAMIN S. FARBER, jr., A C L

WHEN 16mm. films appeared years ago, no adult groups benefited more than those in churches throughout this country.

It is true that some churches previously had used the larger size film for a few screenings, but its expense and projection difficulties placed it beyond the reach of most congregations. Now the demand for suitable 16mm. films in churches exceeds the supply. For instance, during the Christmas season, films appropriate for that period are booked by libraries months in advance. Most religious institutions that use films regularly soon find that they must repeat subjects to maintain even a weekly schedule.

Three types of films are shown in churches—educational, devotional and entertainment. The first outnumbered the other two by a large margin. This is because such a great variety of subjects is included in this class, and their great general nature admits their use on almost any occasion.

Church denominations also are producing many of their own educational films. For the most part, these subjects concern mission work at home and abroad. For example, not long ago, several different denominations co-operated through a central agency, to produce story films illustrating their missionary activities in Africa. These films are now available in both sound and silent versions.

In addition, the publicity departments of various religious organizations regularly are issuing reels, to show what is being done for the underprivileged in the United States, through church contributions. Naturally, such films are of immense interest to congregations, for they give visual proof of how much good their Sunday collections are doing.

During the past few years, the call for these subjects has obliged several Protestant groups to establish three or more distributing stations, to facilitate bookings in every section of this country. Some denominations lend their films free to their own churches, but ask for a

modest rental fee when they are borrowed by outside groups; others rent their films on the same rental basis to every church requesting them. In any case, these fees never provide a profit, barely helping to cover the distributing expense.

Next in line come the non-denominational producers or distributors of educational subjects suitable for church use. A pioneer in this group is the Harmon Foundation, in New York City. Other firms specialize in films originally produced theatrically, such as the *King of Kings* or travelogs filmed in Biblical countries. All these subjects, of course, are now available in 16mm. size. Further afield are those subjects primarily produced for schools, but which prove of interest to church gatherings as well. These are available from any commercial dealer at regular rental prices.

Such educational religious subjects are screened before church groups at various meetings of the congregation's clubs; some are shown before the entire church at Sunday night or midweek services, and others are exhibited in the Sunday School rooms. Clubs within the church choose those subjects under current study; for example, the ladies' foreign missionary society may see a program of films of missions in India. These groups can consult film catalogs or lists issued by their own or other church mission boards, for subjects specifically treating the subject in which they are interested. Often, it is possible to obtain, from a local photographic dealer, a travelog depicting the country under consideration.

Devotional film subjects, which are most vital to the work of the church, are strangely few and hard to find. This, perhaps, is because of the different concepts of religion held by various denominations. Some films, however, such as those illustrating books of the Bible, are acceptable to all. An excellent new series of sound films has been issued about St. Paul, while the life of Christ is depicted in detail in several different film sets, most of which are long enough to provide a full evening's

program. Parables, the Sermon on the Mount and other outstanding incidents expounded in the Bible have been illustrated in film. These are all of such a devotional character that they may be used in the regular services of some churches, at prayer meetings and on special religious holidays.

Entertainment subjects, for young and old, can be picked from commercial catalogs if the person responsible for the program has any ordinary knowledge of what the titles represent. For the most part, those in charge of children's church parties choose animated cartoons, or legendary stories for holiday occasions. Ministers pick light, one reel comedies or newsreels, either to relieve a serious program of mission subjects or to fill out an evening's entertainment. Despite the care one may exercise in choosing these subjects from a film list or catalog, mistakes are sometimes made. So it is wise, if possible, to preview the film before presenting it.

In addition to these types of movies, there are a few other important films made or used in churches. The first is the historical, depicting the life and growth either of an entire denomination or of a single outstanding church. Many parishes have amateur filmmakers in their congregations, who not only take scenes of church outings or pageants, but collaborate with dramatic clubs to present on film the story of their church. Carrying this collaboration further, some have produced illustrations of parables in modern life, or have taken a community social problem and explained it to their congregations visually. Local missionary projects also offer a fertile field for the amateur and church member.

The problem that hampers many small churches in the use of movies is the matter of obtaining a projector. To solve this question, many churches borrow a machine from one of their members or rent one for very occasional use from a dealer.

If neither possibility presents itself, a church can commence to buy its own equipment by giving a dinner or entertainment profitable enough to take care of a down payment on a projector. Once obtained, it is entirely ethical to hold screenings and to take up collections to cover the remaining expense. If the church finds new equipment too costly, the pastor may look for second hand machines at much lower figures. Any dealer in a fair sized city will have a few. The mission boards of some denominations take it upon themselves to purchase these machines for resale at the same price to their poorer churches. In that way, they can increase the circulation of their films. Once a church has been treated to movies, it will not soon forego the opportunity to use more films.

To make the most of these church screenings, a suitable program must be shaped carefully in advance. Knowledge of the film subject in detail usually helps those in charge of this work.

If the program is of the mission type, the minister may open it with a short devotional service. Then he may screen one or two films of related subjects and follow this by presenting a speaker (either from the mission board or from his own congregation) who has traveled in the areas that were pictured. Then a newsreel of the present deplorable conditions

might be shown, and this could be followed by a mission subject which tells that the work is going on despite conflicts abroad. Four reels, separated and presented in this way, will not prove too long and will cover considerable territory in one night.

Many films of a religious educational nature are provided with short introductory messages or lectures in mimeograph form. The person in charge of a screening should



note these carefully and should present them either as they are written or in a digest. This brief address should immediately precede the reel for which it was intended. If this method is followed, the audience does not begin to view the subject "cold." Some agencies even make up appropriate devotional service suggestions, to accompany each film that they release, since they feel that a proper appreciation of them demands the proper setting.

Finally, a word should be said about care of films shown in churches. The projectionist should be thoroughly familiar with his machine and he should make every effort to insure a proper showing. He must clean the lens and the gate of the projector, thread the film and center the picture on the screen before the meeting opens.

After the screening, the films should not be rewound, since it is customary for libraries to inspect all films when they are returned,

and their work can be done most effectively in rewinding the reels.

Churches everywhere are using the new medium of the screen to teach their Sunday Schools and to enlighten their congregations. So heavy is the demand at present that the supply of good films cannot take care of all who request them. Consequently, some churches accept pictures of inferior quality, to fill their programs. In so doing, they are harming the future of this medium of education, for their congregations will not be attracted long by poorer films.

Churches should insist upon high standards in prints from their own denominational distributors, or in those from commercial dealers. It is better to postpone a screening than to diminish your audience's enthusiasm for this type of entertainment and education, by using a poor picture. More and better films are on their way to churches. Make ready for them!

Courtesy Amateur Cinema League, Inc.

‘ ‘ ‘

Aids to

EXPOSITORY PREACHING

Thomas Clark Henderson

‘

EXPOSITORY preaching is not the same as expository teaching.

Biblical exposition requires special scholarship, exhaustive research, accurate exegesis, and an unprejudiced mind. It aims at making the content of a portion of the Bible comprehensible.

Expository preaching requires sufficient research in the works of the Biblical scholars to find the truth content of a passage of Scripture and then organize it into a sermon. Expository preaching may be done by one who does not read the original languages, since he has available the products of scholarly research of those who are fully qualified to do real exposition.

Only a few of us have adequate preparation to do expository teaching, but all of us may do expository preaching, and do it with no more ability and labor than is required for any other type of preaching.

There are three steps to be taken in preparation for the building of an expository sermon;—a thorough study of the strong words

in a given passage, a careful paraphrasing of the passage, and a clear analysis of the thought content of the portion under consideration.

A thorough study of the key words in a portion of Scripture can be done by the student, though he does not read Hebrew or Greek, if he possesses or has access to an exhaustive Concordance of the Bible, some critical Commentaries, a good Bible dictionary, a good English dictionary, both the Authorized and Revised editions of the Bible, one or more of the popular personal translations, and one or more of the valuable "Word Studies" of portions of the Bible. It is advisable to write out in full the possible meanings of words, meanings of words as they stand alone, and as they are modified by their connections.

Paraphrasing is the product of such a study of words. If the words are adequately defined, then paraphrasing is quite a simple matter. The value of paraphrasing is that it makes the sense of an ancient writing modern and vivid. The very work of paraphrasing

brings one to surprises and fresh concepts of usable truth. For one's private use in sermon building it is allowable and helpful to be as full and illustrative as the passage will permit. However one must never confuse his paraphrasing with translating the original into English.

To grasp and analyze the thought-content of a verse or paragraph it is essential that one clearly sees the course or structure of thought in the verses, but also that it be related to its settings. Perhaps all of us will be helped by always studying an entire paragraph, at the least, regardless of how little of it one uses for sermonic material. Each paragraph is a presentation of an idea, and sometimes it is an argument and discussion of an idea in relation to a course of thinking, and the full presentation can be gained only by a thorough consideration of a paragraph in its entirety. It helps some students to ask such questions as, What is the problem involved in this statement?; What is the central idea, the idea which dominates the verses and is most vitally related to its larger setting? Is this paragraph a continuation of some discussion, or is it the introduction of something new?

As an instance of this triad of phases of preparation for an expository sermon we will use a simple, though incomplete, statement; Text: "My brethren, count it all joy when ye fall into divers temptations."—James 1:2.

Word Study.

"My brethren." This cannot mean only those who have the same mother, but a kinship in Christ Jesus, and a kinship of those who are bound by the same covenant relations. The word brother came into Christian parlance from the Hebrews, who used it to mean those who were of the same Hebrew covenants, bound together in the twelve tribes.

"Count." To account, to esteem, to greet, to lead out. Not merely to count as one does a number of items, but to count them up and come to a conclusion. The word is nearly the same in meaning as conclude.

"All." Not total in extent, not including everything, but rather without anything else, or nothing else included. Only.

"Joy." Not joyful in themselves, but to make the falling into divers temptations an occasion for gladness.

"When ye fall." When, by no fault of your own, you encounter unfavorable circumstances, or are ambushed.

"Temptations." Not merely allurements to sin, since verses 13-15 recognize that tempta-

tions arise from our evil nature, something about which we should not be joyful; but, rather, a set of unfavorable circumstances out of which arise temptations to doubt the faithfulness of God. Trials.

"Divers." Not merely diverse, but variegated and numerous. Many severe trials.

Note that these definitions and comments can be gained and established as right by the preacher who has access to Strong's or Young's Concordance; Rope's Commentary on James (International Critical Commentary); "The General Epistle of James," by Oesterley (The Expositor's Greek Testament—a set which is very valuable even to the student who does not read Greek), "WORD STUDIES," by Vincent, a good Bible dictionary and a good English dictionary.

This verse, then, can be paraphrased as follows: MY CHRISTIAN BROTHERS, ESTEEM IT AN OCCASION FOR NOTHING BUT JOY WHEN, BY NO FAULT OF YOURS, YOU ARE AMBUSHED BY ALL COLORS OF CIRCUMSTANCES WHICH OCCASION DOUBTS OF GOD'S FAITHFULNESS TO YOU.

Since this begins the message of James (the first verse being his salutation) it cannot be a continuation of a discussion. But, since it does not make sense and cannot be truth as it stands detached from its surroundings, it is manifestly a fragment of a larger discussion. There is neither sense nor religion in exhorting us to rejoice just because we are having a hard time—there must be something to follow this; and that fact must be in our minds as we consider its message.

Here, then, is a very high challenge to Christians; to take their severest trials as an occasion for gladness. To learn to spell temptations with only three letters—j-o-y. It seems unreal and fantastic, but see what is found here.

1st. There is a very honest facing of our inevitable troubles. Christianity is not asking us to be dishonest with facts. Here is a candid facing of the possibility of trouble which will shake the whole structure of the soul and will make it hard to keep on believing that God cares for His own. Here is no dodging of the fact that if we live long and large enough we will be ambushed by all the forces of evil and hardship. "When ye fall," and "divers temptations," are phrases which do not hide the ugly face of our inescapable enemies.

The presumption here is that our personalities are many-sided. Evil may approach us

Continued on page 101

The Editors' Columns

Ambassadors

IT WAS as moving a broadcast as I had ever listened to and like many another was simply turned on by happenstance.

Two-way conversations over the air are frequently primed with human interest that compel attention, but these conversations pulled on even deeper chords, for they were between refugee children in Canada and their anxious parents in a Hitlerized England, across sulphurous sea.

Concern over the well-being and happiness of the little ones naturally rated high in the many short conversations permitted. "Yes, sir." "No, sir." "Thank you, sir." "Beg pardon." Such came repeatedly from childish throats, another reason for "all support short of war," and so contrasting with our "Yeh." "Nope." "O.K." and "Huh?" as to carry older minds back to those days when parents not only merited but received the respect of their offspring.

One fond mother of ripe cockney accent, which may be heard but not read, after a few "are you theres," while she tried to regain or find composure while speaking to her daughter, finally asked, "Are you eating too much, my dear, like you used to here at home?"

To this the child responded with a quick negative, followed by her mother's reminder, "well don't forget your castor oil, if you do."

There followed many flash conversations concerned with the family dog, the use of snowshoes in Canadian winters, the gratitude of the home folk for the kindness of the Canadian homes where the young had found refuge. Then came the father of three sons, all gathered near the "mike," to hear the paternal Christmas greeting. It came, and it came beautifully. It went too, and that no less beautifully, for in a straightforward manner of speech, with no hesitancy, no loss of words, no "mike-fright" the father said, "England has just chosen her new ambassador who is leaving for the United States. He is a great

man and will be a great representative of this country in Washington. But great though he may be, I know that my three boys will be even greater ambassadors, representatives of their country, in a land to which this war has sent them." He wasn't able quite to complete his message. The conversation was abruptly terminated. Others had to have their time, but not before one of the boys had been quick enough of wit to get his hasty, if not actually purloined "Cheerio" on its way to eager parental ears abroad.

There you have it. Castor oil and ambassadors! It was ever such. The birth right and the potage! The highway and the low. The spirit and the flesh. Not that there just might not be the occasional parish, rotund from over imbibing, where the cockney mother's remedy would be as beneficial as any, but that where the Father's love follows His children, it is His normal desire that they serve as good ambassadors.

Paul

Musical Heresy

MANY of us have been hearing that church music should be more suited to the sanctuary. On the basis of the mere statement, it is true. But we have also been hearing that composers like Bach should be more widely used. During the Christmas season many of us heard a great deal of Bach and some Handel. One pastor even said to me, "Bach was a religious composer. My people will have Bach whether they like it or not." Now and then I say, "But there is a lot of Bach which is not worth playing or singing." I am classed as a musical heretic. There are parts of Handel's 'Messiah' which I do not like. I would far rather hear a simple devotional hymn than listen to any one drag to death an aria from the 'Messiah.'

We are going to an extreme. In his day, Bach wrote some beautiful and expressive music. Some of his chorales, his Christmas Ora-

torio, some of the Brandenburg Concertos, and certain of his other music, contain passages of exquisite beauty and eternal feeling. But Bach also was a mere arranger. There were times when he simply "jazzed" hymn tunes. Today the arranger, especially for radio, is doing in our day what Bach did in his. Whether we like it or not, we must recognize that fact. I, personally, hate to have any one "jazz" a hymn tune, no matter how much counterpoint, fugue, or other technicality is put into it.

We ought to recognize the great music of any composer, but no man writes equally well at all times. We ought to recognize the fact that any man is limited in certain respects by his day. We ought to encourage composers of our own time. It should be totally unnecessary for any man to die before his genius is recognized. Let us have Bach, Handel and the rest, but let us have their best and not the sum total regardless of quality.

One of the most promising of young religious composers living today has produced some beautiful religious music, from hymns to cantatas and organ compositions. I asked him why he did not produce more. With that far away look of vision he answered: "I have it. I would like to write it. Some day I hope to have freedom to do it. But now I must earn a living." His wife said, "Composition does not keep the family." Under the strain of economic necessity genius must bide its time.

Such we ought to encourage. The continuous look backward is the look of defeat. To feel that any past age has produced all which is valuable in any field is to admit defeat without trying.

Perhaps I am a musical heretic. Some of Bach I like; some I do not. Some of Handel I like; some I do not. But I still thrill to the Shepherd Music from Bach's Christmas Oratorio and to the modern Gesu Bambino of Pietro Yon. I still can meditate with profit over modern hymn tunes by men like Arthur Davis and Rob Roy Peery, and I still feel that we ought to give our modern musicians more encouragement.—W. R. Siegart.

More Fauna and Less Flora

INSTEAD of turning back again to that glorious Eden which is the majestic, rugged volcanic upturnings of Coahuila's Carmen Mountains, our way leads us down through Monterrey, to Ciudad Victoria and thence,

along the Tampico highway, on to the harsh, uninviting, low coastal plains of Tropical Mexico.

I have had small desire to enter that thorny section of Mexico, for it is far from scenic, it is hot and oppressive, deep shade is scarce, briared and thorned brush make leather clothing necessary when much work is to be done in the saddle, mosquito netting will be used over the sleeping bags, drinking water will be warm as well as iodined and the one and only place we of camera interest would have the diamondbacks is in our view-finders and on our films.

Yet the trip promises to be a thoroughly enjoyable one, due not to the country but to the personnel of the party. Given congenial souls with which to fellowship, happiness and contentment of spirit has mighty little to do with geographic setting. Honest, unambitious companionship is blessing enough, be it Mexico or Little America.

Yes, it's another big game safari and, as has been true for years, my shooting will be confined to a battery of cameras and a couple thousand feet of film. When a specific type of game is sought by sportsmen, it is the most elemental of reasoning that puts them in the territory where that game is found. Jaguar, the largest and most ferocious of felines found in the western hemisphere, as well as half a dozen lesser cats and the true, pointed nosed crocodile, are found in the tropics. To the tropics we go. Any fifth grader would know as much. No high degree of mentality is called for in such a decision. If one wants to photograph tropical fauna, one goes to the tropics. Any fool would know that.

And still that doesn't always hold. What the world wants today as it wants nothing under the sun, and what it wants with undivided universality, is peace and security. Instead of going to the only source of peace, the only assurance of security, for nations and individuals alike, we place our burnt offerings of humanity, the first fruits of Christianity upon the altar of Mars.

Maybe, after all, there really was depth of meaning in the simple little phrase, "except ye become as little children." Hadn't we better strike from our active hymn list such as, "I'll go where you want me to go, Dear Lord," until we at least evidence that very minimum of childish reason, in our spiritual life, that takes us shortly to the tropics?

After all, there are no Jaguar in Alaska.

Jack

CHURCH METHODS

Suggest Your Own

You, and You, and You, are members of the great army of Ministers of the Gospel of Jesus Christ and the progress of the Church during the coming Lenten Season lies in your keeping.

As a single unit, each Church depends upon the leadership of one consecrated minister, who has seen the Light, and through prayer is able to interpret the Message of the Gospel of Salvation to those within the reach of his voice, his pen, and his example of living among men.

Each single unit is a part of *the Church* as a great whole, a vital force among men throughout the world. It is the Church as a whole that helps to mould the trend of civilization toward its Maker, and shapes the destinies of men according to His Will.

Topics of vital interest to a local Church are of importance to the Church as a whole, therefore as a leader in a local Church, your activities, your progress, your sermons, your ideas are of importance to every other member of the great profession. Suggest your own slant or interpretation of the privileges that lie ahead, what the role of the Church should be in present-day life, how that purpose is to be achieved. The voice of the Church is heard only as YOU, and You, and YOU, speak out and make yourselves heard. The more closely the program ahead adheres to the Purposes Of God, the better a world will confront us and our children in the years ahead.

Hope and Pray

An advertising campaign for a commercial organization appearing in the current papers, reads—

HOPE and PRAY

but

HUSTLE ALWAYS

and struck me that this is an excellent slogan for Church people to adopt in the work in EVANGELISM. At least the man and woman on the street understand its importance in everyday life, and it should work as effectively in spiritual undertakings for which HOPE and PRAYER are the groundwork.

So Long Boys . . .

Again we call your attention to the great need of moral training among the young. A four page leaflet, entitled, "So Long, Boys . . .," by Dr. Walter Clarke, which may be had free by writing to the American Social Hygiene Association, 1790 Broadway, New York, and copies of this should be distributed to parents and boys who are concerned with the present draft for army service.

A Men's Bible Class

Many *Expositor* readers ask for help in building and carrying on a Men's Class, and we have just received a booklet bearing the ambitious title,

Building A Successful Men's Bible Class and is compiled by Earl Hanson Fife, and published by the Standard Publishing Company, Cincinnati. The price is a mere 25c, so it should be within the reach of all who are struggling with this phase of Church work. It has six chapters, under the following heads:

1. Why Have a Men's Class
2. How to Build Attendance
3. Special Program
4. Men's Class Committees
5. The Class at Work and Play
6. Miscellaneous Problems

The Speech Clinic

You will find this subject discussed in the forepart of this issue, and the mimeographed outlines of the Aims of the Clinic would be of interest to every minister who is interested in improving his own pulpit and platform work. *Results to work for are—*

- Correct English
- Adequate Vocabulary
- Good Articulation
- Correct, Precise Formation of Consonants
- Good Enunciation
- Careful, Well Molded Vowel Sounds
- A Voice that is Pleasant, Well-modulated, Convincing
- Clearly Defined, Logical, Sequential Arguments
- Directness of Speech and Gaze
- Earnestness of Manner and Delivery

There is a full page description of "Breath Control" and another on "Articulation."

The author of the article, "The Speech Clinic" is pastor of the First Presbyterian Church, Chicago Heights, Illinois.

Work Sheets for Volunteer Leaders

Rev. Robert Lloyd Roberts, First Presbyterian Church, Marcellus, New York, provides his staff of leaders with mimeographed Work Sheets, on which reference material may be made accessible, and later filed, forming a groundwork for consistent development along constructive lines. Rev. Roberts says, "The Teachers and Leaders plan their work better and thus make the hour session more profitable and interesting."

TEACHER'S WORK SHEET—8½ x 11, folded double, printed as four pages.

Teacher:

Class:

Date:

Lesson Subject:

Golden Text:

Bible References:

Brief Outline in Own Words:

Prayer to be Memorized:

Pin Clippings from papers:

List Books Consulted or Stories to be Read, or Readings to be Given:

Questions on the Lesson or the Clippings:

Topics for Discussion or Debate:

Special Features: (Dialogues, Short Plays, Characters of the Lesson in Costume, Story Given by Pupil, Stories Acted Out, Stories from Teacher's or Pupil's life).

Catechism Question and Answer of the Day.

CHRISTIAN ENDEAVOR LEADER—(Same size and plan as Teacher's Work Sheet).

Leader:

Topic:

Date:

Music: (Titles and Personnel).

Scripture Readings:

Prayer:

Clippings: (Papers, Magazines, Quotations from Books).

Other Features:

Debates, panel discussions, candle light services, Professor Quiz, We the People, Hobby Lobby, and other special meetings.

We can well understand that such Work Sheets would provide foundational material for sound programs. Many slipshod programs would cause group members to gasp in astonishment, if the whole program were thus written out and analyzed.

Choosing Our Traditions

This was the title of an Anniversary address, given by Dr. Allan Knight Chalmers, on the occasion of the *100 Years on Broadway* celebration of Broadway Tabernacle Church, New York.

"Anniversaries, which mean man's memories of time, give us not only something to go back to but something to live up to," said Dr. Chalmers. "They are very valuable spiritual experiences. But they carry obligations—to evaluate with discrimination a past, to apprehend a future, and in the present to have the discernment and endurance to make concrete a great tradition. The real value of an anniversary comes in the insight which it gives to our way of living and the impulse it adds to our true and faithful purpose. We of the Broadway Tabernacle Church must make of the present a link in the chain between a glorious past and a victorious future, tempered and built to stand the test of a great tradition we have dared to accept."

Looking ahead sincerely and wisely results in the privilege of *looking back* with happiness and pride.

Social Ideals—Federal Council Makes New Affirmation

In the resolution on "Social Ideals" the Federal Council of Churches at its biennial meeting in Atlantic City last week went beyond its previous declaration of the "right" of labor to organize and proclaimed the social desirability of such organization. The resolution, which also insists on the moral responsibility of labor, is as follows:

"Whereas, the churches, in the statement of 'The Social Ideals' have stood for 'the right of employes and employers alike to organize for collective bargaining'; and

"Whereas, there is special reason for solicitude for the maintenance of this principle at this time of preoccupation with national defense,

"Resolved: that the Federal Council record its conviction that not only has labor a right to organize but also that it is socially desirable that it do so because of the need for collective action in the maintenance of standards of living.

"We also emphasize the fact that in proportion as labor grows in power it must assume the moral responsibility which power entails. We remind organized labor that it can command public support only as it deals effectively with those elements in its ranks which would weaken confidence in its integrity.

"We further appeal to labor unions to practice democracy in control, and not to discrimi-

nate against any workers because of color or creed.

"The extension of democracy into economic as well as political life will be the most effective method of creating enthusiasm for democracy. The churches should encourage all expressions of economic and industrial democracy, including labor unions, employers' associations, farm organizations and consumers' cooperatives.

"The churches in every community should make the lead in calling informal conferences for acquaintance and friendly discussions of employers, labor leaders, farmers, consumers and ministers, with a view to laying a basis for community cooperation.

"The rights, responsibilities and relations of capital and labor are of such crucial importance at this time that we request the Executive Committee of the Council to give careful study to this subject and to make a statement on it in the near future."

Fellowship For Young People

The Rev. Walter G. Peck writes: "Ministers can stimulate the interest and attendance of young people with the following plan:

"The young people of one Church invite the young people of other Churches in the community for an early afternoon meeting of fellowship, probably two o'clock on Sunday afternoon.

"When the group has gathered, everyone is handed a sheet of paper and pencil, with instructions that a signal will be given when each one present is to secure as many *autographs* of those present as possible. When the time allotted is up, the signal is again given, and the one securing the most *autographs* will be awarded a prize.

"Now that all are acquainted, put on a *treasure hunt* by groups, (arranged before hand), a book or other article for the Church winning.

"Now call for volunteers for *amateur entertainment*. Anyone who can sing, read, tell story, whistle, or other offering that will provide entertainment. In some instances a group may be able to put on a short dramatic sketch. This gives opportunity for laughter and fellowship, as well as the discovery of some hidden talent.

"Games with plenty of originality and vigor.

"Now, young people acting as hosts to other groups, put on short play, or other entertainment for visiting group.

"Light refreshments, with plenty of moving about, conversation. Stories of *most embarrassing moment*, or *most worthwhile experience* by anyone volunteering upon invitation.

"Worship service with visiting young people taking part, especially in Scripture reading, prayers, and singing. (Worship service should be open to all who wish to attend).

Parish Papers Produced With Modern Equipment

"It is the privilege of the Church to adopt for its use the methods of the times," says the manager of The National Religious Press, "that it may remain the inspiring leader of men that it has been throughout the ages."

The modern printing plant shown here for producing Parish Papers has grown out of the above conviction, and its facilities are for your use.

The "story in pictures" on the center pages of this issue is almost amazing proof of the modern facilities available for your use at moderate cost.

Success and hard work are twin enemies of comfort and indolence.



Christless Graves

The annual death rate of the world is 16 for every thousand people. There are 1,200,000,000 non-Christians in the world. That means that there are 19,200,000 Christless graves made every year; nineteen million people die annually without faith in the world's only true Saviour, Jesus Christ. That also means that every twenty-four hours 52,602 souls for whom the sacrifice on Calvary has been made die without knowledge of that atoning sacrifice. They pass into the presence of God unprepared for eternity. In other words, every hour of the day and of the night 2,191 souls are lost forever, chiefly because we have not reached them with the Gospel. While you were at work today 17,528 funerals were held at which no true comfort could be given the survivors.

—*Redeemer Record.*

Ten Commandments For Giving

1. Thou shalt remember that churches cannot operate without money to meet expenses.
2. Thou shalt pledge thy share to meet regularly the financial needs of the church.
3. Thou shalt not permit secrecy of pledges to cloak inadequate gifts. God knows your ability.
4. Thou shalt make contributions which match thine income and expenditures.
5. Thou shalt not value the total gift so much as the sacrifice involved.
6. Thou shalt not offer worn-out alibis for ungenerous or unpaid obligations.
7. Thou shalt not speak of church giving as charity, but as a great investment.
8. Thou shalt not put the things of Christ into the last place.
9. Thou shalt remember that all of us would be pagans but for Christ and the Church.
10. Thou shalt remember that the Church budgets should be pre-pledged.

—*Exchange.*

Broadway's Great Plays To Be Presented Throughout Nation in 16 Millimeter Films

Now, for the first time, it will be possible to see Broadway plays in every city and town of the country through the medium of 16 millimeter films. Exact reproduction of plays, filmed with stage technique, will be presented at local, non-theatrical showings.

This amazing revolution in the American theatre has been brought about by Joseph Pollak, actuated by twin incentives which

resulted in the organization of Theatre-on-Film Inc. The two-fold purpose of Mr. Pollak's plan is to make Broadway plays with their stellar casts available throughout the land and to supply the long-felt need of more than 25,000 owners and renters of 16 millimeter sound-equipped projectors with new, original material prepared especially for them.

It is the plan of Theatre-on-Film Inc. to choose outstanding plays of each season and film them in their entirety exactly as they are originally produced and directed with their original casts, settings, and costumes and make them available for non-theatrical showings in schools, churches, charitable and social organizations, and in private homes.

The first production of Theatre-on-Film Inc. "Journey to Jerusalem" has been completed. "Journey to Jerusalem" was written by Maxwell Anderson, one of America's most distinguished playwrights. This first Theatre-on-Film production is a full hour and a half entertainment.

"Journey to Jerusalem" was selected by Theatre-on-Film Inc. as its initial production because of its individual and particular fitness for the cultural, religious, and social fields. It was hailed by the New York critics and the public as a dramatic masterpiece. Richard Watts, Jr. of the Herald Tribune said of it "... has the dignity, earnestness, and high purpose of all the author's works. . . . Sidney Whipple of the World-Telegram called it "... dignified and beautiful . . . an important play." H. I. Phillips of the Sun welcomed it as "... as fine a thing as the theatre has ever offered . . . the story of the young Jesus is beautifully told . . . a wholly flawless production in every detail . . . few plays in theatre history have been so worthy of public attention."

All Theatre-on-Film productions will be made exclusively for 16 millimeter non-theatrical showings. Theatre-on-Film Inc. has established offices at 729 Seventh Avenue in New York. The organization is headed by Joseph Pollack whose associate in this new enterprise is Emil Christian Jensen.

Pastors Must Co-operate

Effective publicity can be achieved only if the pastor will cooperate with the newspapers in his community. They cannot learn of all the important occurrences in the Church. Their coverage can be complete only if they are kept completely informed. In the long run newspaper reports of congregational activities

may prove to be a most effective means of evangelization. It is true that individuals or organizations can offend by constantly seeking attention. But usually that is because they crave personal notoriety. It is different when the pastor seeks publicity for the activity of his Church and for his Church's message. He is not boasting then of his success as a preacher or as a leader, but rather he is drawing attention to the vitality and everlasting appeal of the gospel of Jesus Christ. And it is an emphasis which is of particular significance in these troubled times.

The big city editor may not give notice to all such details, but the small town editor will. And the cumulative effect of publicity in thousands of communities throughout the nation will create an effect of profound influence. Even the largest and most important newspapers, however, will accept news of individual Churches and their activities if it is of real significance. Anniversary observances, guest speakers, extensive building improvements, changes in leadership, dedication services, unique Church customs, all will be given notice by even the greatest newspapers if they are presented adequately and effectively.—*The National Lutheran*.

Emmanuel Marches On

Planning the year's work and making known the objectives to the membership has become the habit with many pastors and church boards. However, there is much need for recruits in this list. All Churches should plan the program ahead, and work toward a specific aim.

The pastor of Emmanuel Baptist Church, Schenectady, N. Y., W. J. McCullough, issues a beautifully designed and mimeographed booklet, outlining the plans for the coming year, not only for the Church as a unit, but for each department. He says:

More than armies are marching today and more than destruction is a goal. Emmanuel with vision and vigor is marching to new and greater fields of service. If one doubts it, one is invited to study the plans for the season's work as drawn up by the Church Cabinet at its recent Planning Retreat; and included in the following pages.

Each of the past several seasons we have planned our year's work with enthusiasm and unanimity and have carried them out with a large degree of success. This year's plans are so large and so far-reaching that their successful execution is sure to make this the outstanding year of this pastorate.

No one of us could hope to carry out such a program alone, but all of us together, with Divine help at our disposal; can and will pray, live, and work the program through to success.

Each worthwhile aim for each department is listed under—

Evangelism
Prayer
Missions
Youth
Fellowship
Christian Education
Important Dates

A series of Sunday Evening services is listed, with Book sermons on "Why I Believe," which should prove helpful to any group seeking Religious Training:

Sermon	Author
1. "Why I Believe in God."	William A. Brown
2. "Why I Believe in Immortality."	Douglas MacIntosh
3. "Why I Believe in the Bible."	John M. Powis Smith
4. "Why I Believe in Praying."	Ernest D. Burton
5. "Why I Believe War the World's Greatest Curse."	R. LaRue Gober
6. "Why I Believe in Worship."	James M. Stiller
7. "Why I Believe Science Helps Our Faith."	Shailer Mathews
8. "Why I Believe in Denominations."	Shailer Mathews

Can We Teach Youth the Meaning of Democracy?

"Freedom is the most important thing of all that I observe in America," said Gen. Walter G. Krivitsky, refugee from the Stalin brain gang and former chief of the Soviet military intelligence in Western Europe, when viewing the Statue of Liberty on Bedloe's Island, about a month ago. He had spent two decades trying to destroy and undermine democracy in behalf of the Soviet Union, and is now eager to testify to the joy and wonders of democracy and freedom.

"The most interesting thing to me is to observe people who have no fear," he says. "Please write down that 'interesting' is a weak word for what I feel, but I can think of no other. Here people come and go as they please and never do they feel dread or fear of a constant, nameless threat to their liberty or their persons."

"Here you have habeas corpus," he said, speaking as if of a miracle he could not quite digest. "It is something to guard like freedom of speech and conscience. The chief weakness of democracies is its failure to understand what a totalitarian state is and what it does. Consequently, democracy does not know what weapons to use against it. Americans have ample information about totalitarianism but conditioned as they are to freedom, they find it impossible to believe or understand what it actually means. For example, it is impossible for Americans to believe that between 7,000,000 and 8,000,000 persons are actually in Russian concentration camps, twice as many people as inhabit Finland."

A Pastor's Letter

Every now and then I take a little time off to read through the last chapter of the Epistle to the Romans. Try it. It is such a friendly chapter. It is full of gratitude and appreciation. The page is not long enough to record all the lovely compliments that flow from the pen of the writer. He is grateful to some thirty odd people whom he names, men and women with strange names, but all of whom must have done something for the Church of Christ. "Timothy my fellow-worker, Gaius my host, Sosipater my kinsman, Ampliatas my beloved in the Lord."

A large collection of precious stones has been added to the treasury of St. James Episcopal Church in Cleveland, Ohio.

A member of St. James Church, who had searched all over the world for many years for the more unusual gems, recently placed his entire collection at the disposal of the church as a anonymous gift. This collection included alexandrites from the Ural Mountains in Russia, a red garnet from Hungary, a puce-colored spinel from India, golden beryl from Brazil, black opals from Australia, a green tiger's eye from South America, a centennial agate from Idar-Oberstein in Germany, a six-carat true olivine or green garnet from Russia, cairngorm or smoky quartz from Scotland, tourmalines from South Africa, a lilac-colored

spodumene or kunzite from California, sapphires from Montana and many other stones.

Among these prizes, were a collection of amethysts with a complete range of colors from almost black to almost white, all the various shades of smoky quartz, and three shades of garnets — orange, red and green.

Members and friends of the parish (St. James Episcopal Church of Cleveland) made funds available for the design and completion of a chalice incorporating twenty-eight of the most interesting stones in this collection. When it was completed, it was presented to Father Vivian A. Peterson in honor of his twentieth anniversary as Rector of the parish.

Following the completion of the chalice, parishioners expressed further interest in having several of the larger stones in this collection made into a processional crucifix, a refined Celtic cross with gothic leaf treatment. The ring or halo in the background of the cross, representing eternity, is enhanced with twelve stones, two to eight carats in size.

Entirely hand wrought, each work is an outstanding example of liturgical art seldom seen today. The skilled craftsmanship and beauty of design are most significant and indicative of the creative work which has brought national recognition to the Potter and Mellen organization.



PROCESSIONAL CRUCIFIX
of silver and semi-precious stones

CHALICE
of gold and semi-precious gems

Designed by Potter and Mellen, Inc.,
of Cleveland, for St. James
Episcopal Church,
Cleveland, Ohio

Active Men's Club

The Men's Club of Bethany Lutheran Church, Milwaukee, Wisconsin, organized ten years ago, carries on a consistent program of personal evangelism by calling on all people in the community who have no Church affiliation, or are back-sliders, obtaining all information that would aid the pastor in getting them to join the Church. Young people are carefully interviewed with a view toward joining the Religious Day School or the parish Sunday School.

Mr. John Piepkorn says, "my partner-visitor was a recent convert, and after we had gotten to the street allotted to us, and I rang the bell, he said 'What will you say when the people answer the door bell and ask what you want?' The occupant of the home appeared promptly, and we explained that we are members of the neighboring Church and that we had come to find out if he and his family were Church members. He answered, 'I am a Roman Catholic but I surely admire your Church members who take enough interest in their neighbors to inquire about such an important matter, and a congregation whose members are willing to spend a Sunday afternoon for that purpose surely is and will be blessed spiritually. I wish members of our Church could be induced to make a similar canvass.'"

This same Men's Club conducts a Book Store, displaying books of current Religious interest, as well as books of lasting Spiritual help. Information on books is made available to the congregation through the facilities of the Men's Club, under the supervision of the pastor. The custodian of the Church cares for the book stock.

The Way To The Real Jesus

On a long view, and with an eye to the infinity and eternity of God's goodness, we judge that men must ultimately of their own choice turn to the light. There we have a real warrant for our faith in human progress, a faith much decried today, but, on full reflection, seemingly involved in our belief in the goodness of God. And faith in progress strongly reinforces our trust in truth. Without being able to see clearly all we aspire to see, we can take it for granted that love for truth and love for God can never lead us astray along divergent paths.

This is the Case For Evangelical Modernism. It is well stated,—clear, vitalizing, and fully

preserves the essence and religious value of the Christian Gospel.

A Test for Mothers

Sometimes a pastor would like to tell a mothers' club or some women's group just what he thinks mothers ought to be and do. That is dangerous for he may be suspected of prejudice or of "hitting at someone."

A safe and interesting procedure would be to use the clever and useful "Test for Mothers" which enterprising psychologist George W. Crane has included in his last edition of *PSYCHOLOGY APPLIED* (Northwestern University Press, \$4.00).

This test is based on the reports of 1,500 children and teen-agers. Dr. Crane compressed their criticisms and compliments into fifty items of each type. Mothers listening to the test or reading it would check the items describing them. The total score indicates whether one is "Very Poor," "Very Superior," or in some other classification.

The test indicates that children object most vigorously to such things as:

- Playing favorites
- Letting child feel it isn't wanted
- Prejudicing child against father or his relatives

Talking about child's faults before outsiders
And they particularly appreciate:

- Mother's keeping her promises
- Mother's religious influence as in teaching prayer
- Happy disposition
- Being allowed a pet
- Accurate and frank sex information
- Being trusted

There is danger in general, sentimental idealization of motherhood. Virtues of mothers vary, and so do their faults, as do the problems of personality in general. Congregations might do well to sponsor—as many are doing—mothers' study clubs or classes. And such clubs ought to help mothers to study not only child nature but mothers themselves, each one particularly herself.—*Exchange*.

EIGHT DEGREES OF CHARITY

By Maimonides.

There are eight degrees or steps in the duty of charity. The first and lowest degree is to give, but with reluctance or regret. This is the gift of the hand, but not of the heart.

The second is to give cheerfully, but not proportionately to the distress of the sufferer.

The third is to give cheerfully, proportionately, but not until solicited.

The fourth is to give cheerfully, proportionately and even unsolicited but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame.

The fifth is, to give in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. . . .

The sixth, which rises still higher, is to know the objects of your bounty, but remain unknown to them.

The seventh is still more meritorious, namely, to bestow charity, in such a way that the benefactor may not know the relieved persons, nor the name of their benefactor, as was done by our charitable forefathers during the existence of the Temple.

Lastly the eighth, and the most meritorious of all, is to anticipate charity, by preventing poverty; namely to assist the reduced fellowman, either by considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity.

To this Scripture alludes when it says: and if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee. This is the highest step and summit of charity's golden ladder.

1

Business and Prayer

A signed editorial by the publisher of the Altoona, Pennsylvania, *Mirror* in the fiftieth anniversary issue of his newspaper:

The one outstanding fact of the success *The Mirror* has attained has been primarily the faith in and accountability to God, our Heavenly Father, and the acknowledgment of the same.

Business is religion.

Religion is God.

God is Truth.

Many, many times have I heard the founder of *The Mirror*, my beloved father, talk to his Heavenly Father about *The Mirror*. And here let me say to you business men and others: There is nothing that can take the place of prayer.

1

Preaching

A large group of people of all ages and denominations recorded for us their most vivid churchly impressions, both good and bad. The analysis is challenging. Of 285 things most pleasantly and vividly remembered, which would cause one to want to go to church again, only 28% relate in any way to preaching and several of these refer to preacher's voice or to his short (even "snappy") sermons. Church music makes a more favorable impression than does the preacher.

Of 244 listings of more boring or objectionable things recalled far more than half (64%) related to sermons. If we add to the objectionable preaching the objectionable announcements, long prayers, and other things

for which the preacher is directly responsible, this percentage goes far higher still. All of these facts indicate that even at its best, preaching is not affecting people very vividly, and that from the standpoint of negative criticism, it is the one thing about which parish-ioners complain more than anything else.

Further, it is significant that the one objection raised more frequently than any other is "long sermons." Just one fourth of all most boring experiences in church (24%) are the too lengthy sermons. Perhaps the laity is unfair in criticism. To check this a group of pastors were asked to recall recent sermons they had heard preached and judge them as to length. Here is the result:

Number recalled	-----	104
Number too long	-----	45
Number too short	-----	12
Number of right length	-----	47

Thus these pastors agreed that nearly half of the sermons they were hearing were too long. And perhaps they were hearing the better sort of sermons. If so, it would seem that ministers are quite as critical of the length of sermons as laity (except perhaps each man of his own sermons). Certainly these general facts ought to have a humbling and stimulating effect. Modern preachers are hardly prophets, but they take plenty of time to prophesy, both in their own and their laymen's estimates.—*Exchange*

1

Hitlerism

If you have not already started reading the series of articles in the daily papers written by Wallace R. Deuel, recently returned to America after six years in Germany, you should get them and read them.

1

FEBRUARY

Those who have doubts about the lowest third of our people being shockingly under-clad need only look at the magazine covers.

Blessed is he that hath no money, for verily he shall not shop.

The most effective way to perpetuate a foolish saying is to attribute it to one of earth's immortals.

In the frequent shutting off of earth's heat and light landlords see proof of a cosmic intelligence.

—John Andrew Holmes

Religion IN THICK OF DAILY LIFE

HARRY EMERSON FOSDICK

NO GREATER disaster can befall religion than to become separated from real life, and that is happening all the time. Religion displays a fatal tendency to become technical—theologically technical, so that doctrine grows sophisticated; ecclesiastically technical, so that the theory of the church becomes complicated; ritualistically technical, with rites and ceremonies endlessly multiplied. So at last a highly specialized religious realm is created, with its complex ideologies, its abstruse symbolisms, its conventional vocabularies. Then into the church comes some youth untrained in all this technicality, facing, it may be, a deep personal need, and like a stranger in a foreign land he looks on this intricate religious realm and cries, "What has that to do with life?" Out of this situation springs one of the major perils of facing Christianity today—not that it is attacked as an enemy, but that it is neglected as an irrelevancy. Many do not bother to assail Christianity; they simply pass it by.

On this first Sunday of Lent we are confronting this situation not for the sake of an argument, but for the sake of real people. It is a great day in a man's experience when it dawns on him that real religion tells him the everlasting truth about his life.

Lincoln was a man deeply drawn to the teachings of Jesus, who, in many a hard-pressed time of adversity, exhibited them in ways that still endear him to his countrymen, north and south alike, but who could not make head or tail out of conventional churches and technical religion. Let us ask ourselves, then, what it is in Jesus' attitude that makes this deep difference between our conventional and His vital religion.

The Idea of Sanctity

For one thing, it was His way of dealing with the idea of sacredness. All religions hold some things to be sacred. One of the major secrets of religion's influence on human life is its power thus to hallow something, until, with reverent spirit, men feel that it is endued

with sanctity and must be approached with awe.

Indeed, the quality of every religion is determined by the nature of those objects on which it lays its hands, saying, "Whatever else in the world is sacred, these are!" Thus conventional religion arises, exalting to the first place holy days, holy places, holy rituals, holy books, holy doctrines, holy sectarianisms, until at last these come to constitute religion—a realm of material things and abstract ideas, hallowed with sanctity, not to be touched, not to be questioned.

Then Christ comes, as Jesus came to Galilee, with a message that angers the ecclesiastics and rattles the dry bones of the sanctuary, because He cries, "Whatever else in this world is sacred, human life is"—human life first of all, and nothing else sacred unless it ministers to abundant living for men and women.

Here, for example, were Sabbath rules, stiff, set, and holy, and here was a man crying to be released from misfortune on a Sabbath day, and Jesus crashed through the rules to get at the man, in order that, rule or no rule, that man might have abundant life. "The sabbath," He said, "was made for man, and not man for the sabbath."

The Core of Religion

No one understands Jesus without seeing this central matter, that standing, as He did, in the great succession of the Hebrew prophets, He, like them, shifted the location of sacredness from a thousand and one laws, ideas, customs, and usages, to human life itself. The priest and Levite, hurrying to Jerusalem to serve their appointed routine at the temple, and leaving the victim of the robbers unhelped by the roadside, were wrong, said Jesus. That man in his need was more sacred than all the holy tasks in the temple that they hastened to fulfill. Of every holy thing is Israel's life, of laws of clean and unclean food, of the temple, of the Torah itself, He said in effect what He said about the Sabbath—all these things were made for man,

not man for them. And this He did, not because He desired to destroy—did He not say, “I came not to destroy, but to fulfill”?—but because He saw that the hallowing and powerful sense of sacredness must not be allowed to rest on anything, first of all, except human life itself, and after that only on anything else that vitally helps it.

As you watch what happens when Jesus thus makes human life itself the central object of His religious care, you see that He is breaking down the barriers between sacred and secular, that His religion follows life out into all its realms, spills over into every area of man's experience, that it is not pigeonholed, not technical, not sophisticated, not isolated from life, that it is “blood-tinctured, of a veined humanity.”

Convention vs. Jesus' Religion

The deep difference between conventional religion on the one side, and Jesus on the other, was due to His idea not only of what sacredness meant, but of what truth meant. Jesus does not start with religion and inquire the truth about that; He starts with life itself and inquires the truth about that. Into the midst of the technical debates of the religionists He projects His tremendous question, What is the everlasting truth about life itself?

This is what the New Testament means when after Jesus had preached The Sermon on the Mount, we read, “The multitudes were astonished at his teaching: for He taught them as one having authority, and not as their scribes.” The scribes said, “This rabbi teaches that; that rabbi teaches this; let us debate the relative truth there about religion.” Then Jesus preached The Sermon on the Mount, and all the way through He never mentioned conventional religion except to condemn it, but talked about the everlasting laws of good life—honesty, sincerity, humility, goodwill, losing life to find it, being right within before you can bear good fruit without, building life on strong foundations if you would withstand a storm. How upset the scribes were, and how impressed the people! Here was something new. Here was One who was asking not so much, What is true about religion? as, What is everlastingly so about life?

We never get at the full measure of Christ's greatness until we see this aspect of His teaching. You must lose life to find it, He said. What is that? That is an eternal law of living. Always the self-centered person loses life. Only when we find something greater than ourselves, to which we give ourselves, do we

find life. That is the truth about life. There is no salvation apart from the overcoming of hate by love, He said, and without goodwill no hope for men or nations. What is that? That is a law of life as universal and indefectible as gravitation. True prayer is an inner tapping of spiritual resources, a fulfillment of spiritual conditions deep within that brings its results in stability and peace and power. What is that? That is an abiding law of spiritual life! “Whatsoever ye would that men should do unto you, even so do ye also unto them.” What is that? That is the law of ethical living, stated in the most profound, inclusive, and universal form it was ever put in. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. What is that? That is a law, good in zoology, in psychology, in morality, in everything! That is the everlasting truth about life. Go through all Christ's teaching and see how much of it does not sound like religion, is not technical or isolated from life, and all because He is asking and trying to answer the fundamental question, not, What is true in this specialized field of religion? but, What is the eternal truth about living itself?

Liberating God

Indeed, I wish that we could take the supreme word of religion, “God,” and get it liberated from the limitations of the conventionally religious realm. For I see people giving up God, who seem to think that all they are doing is giving up religion. My friend, when you say good-by to God, you are saying good-by to a lot more than religion. You are saying good-by to very important things in life. You are saying good-by to any purpose in the universe, to all permanent significance in human life, to any fountainhead for man's finest living, to any power beyond ourselves available for our help. God is no mere item of belief in a highly specialized religious realm! God is a matter of life—some of us would say, a matter of life or death. When you bid farewell to Him, He goes out, His arms full of things that vitally concern the whole meaning, purpose, and value of daily living.

Finally, the difference between our conventional Christianity and Christ Himself, springs from His deep and sympathetic approach to human need. Sin, for example, is no specialty of the religious realm. Sin is plain human. Trouble is no religious technicality. That is just human. Inner humiliation and defeat, with all their train of discouragement, futility,

and doubt, are not isolated religious matters. They are human. Remember in The Grapes of Wrath the mother of the Joad family, of whom it is said that she built up laughter out of inadequate materials. How much of life can be so described! How many have to build up laughter out of inadequate materials! And all these areas of need—sin, trouble, and defeat—are no mere items in a specialized religious realm. They are the common fate of humankind, so that when any one like Jesus comes, who really cares about such human need, you cannot coop His religion up, or isolate it in a pigeonhole, for it follows sin, and trouble, and defeat wherever they may go.

Persistent Folly

See, my friends, with what persistent folly we split our experience into two parts—the religious and the secular—and segregate our religion in a special yard. Then Christ comes, with His tremendous conviction that nothing is first of all sacred except human life itself and what ministers to its abundance, with His consuming interest not to discuss the truth about a specialized religion but to proclaim the truth about life itself, and with His sacri-

ficial desire, though it cost the cross, to help people anywhere in sin, trouble, and defeat.

I am thinking today of two sorts of people. First, you who are old-timers, who know the traditions of the church and speak its language, and who are terribly tempted to keep your religion segregated in that cubbyhole. Celebrate this Lenten season, I beg you, by breaking free from that too constricting shell, and carrying Christ out into all of life. The major cause of hypocrisy is this segregation of religion in a compartment of one's living, while all the rest of life is secular. That is what hypocrisy is, and that is why Jesus hated it.

I am thinking too of you who are outsiders, looking with aloof eyes on this realm of conventional religion and wondering what it has to do with real life. My friends, you would not feel so if you faced Christ. It would be a great day in your experience if He could confront you with His message: Your life itself is a sacred entrustment; the everlasting truth about your life is what I am trying to tell you, and your need in sin, trouble, and defeat, is His endless care.

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GOD NOT ASHAMED OF US

CLARENCE EDWARD MACARTNEY

Text: "Wherefore God is not ashamed to be called their God."—Heb. 11:16.

THIS is a grand chord from one of the grand chapters of the Bible. There is something very unusual, very striking, and very moving in that phrase, that God was not ashamed to be called their God. Here God is spoken of as if He were a man, a Father not ashamed of the conduct of his son, a King not ashamed of the conduct of his subjects, or a friend who is not ashamed of the life and loyalty of his friend.

Not ashamed to be called their God. Whose God? The God of those emigrants and pilgrims who, following Abraham, went out from Mesopotamia not knowing whither they went, but seeking a better country. To us as we read that beautiful record it seems at first that they were seeking only a new land for settlement, the land of Canaan, which, indeed, eventually they reached. But it is clear that in some way there had come to their minds the

thought not only of an earthly land and home, but of a heavenly. If it had been only an earthly land and a home which they were seeking, they might have gone back to their home in Mesopotamia, "and truly if they had been mindful of that country from whence they came out they might have had opportunity to have returned." But they pressed ever onward in spite of the difficulties that beset them, in spite of the fact that when they finally reached Canaan Abraham did not own enough of the land even to make a grave for his dead. Thus they confessed that they were pilgrims and strangers in the earth, and that they desired a better country, an heavenly, wherefore God is not ashamed to be called their God. He was not ashamed to be called their God because in the midst of the world and the things of the world they aspired and longed after a heavenly world, and when they died died in the faith that one day this heavenly world would be theirs. That is why God is not ashamed of them, because

of their heavenly aspirations and their faith in His word.

I would like, then, to speak first of some of the times when God is ashamed of us; and then of some of the times when God is not ashamed of us.

I. When God Is Ashamed of Us

God is ashamed of you as one who professes faith in Him and bears the great name of Christ, when for the sake of any worldly gain, or any worldly pleasure or profit, you sink principle or compromise with evil. How much of that there is in the world, and how constant the temptation to put profit and pleasure above right and truth.

God is ashamed of you when you return evil for evil, instead of forgiveness, or when you speak unkindly or falsely of another, or take up an evil report against your neighbor, or delight in a report of iniquity, and think and imagine evil in others.

God is ashamed of you when you keep a cowardly silence when His cause or His Church, or His Son, or His people are spoken against. Men sin as much by silence as they do by speech.

God is ashamed of you when you let others support with their gifts His cause or His work in the world, when you give to His Church only what is left over of your affection, your time, your strength, your talent, your money. He is ashamed of you when you deal thus with His Church, for which He gave His only begotten Son, and for which Christ shed His precious blood.

God is ashamed of you when you never turn to His Word to hear what He will say, and when you never speak with Him in prayer. He is ashamed of you when you forget to thank Him for His mercies and speak only of your troubles and your complaints.

He is ashamed of you when you shut yourself off from the cares and sorrows and troubles of others. He is ashamed of you when you speak harshly or deal harshly with those who have been overtaken in a fault, forgetting yourself, lest you also be tempted.

He is ashamed of you when you meet trouble and adversity as if you had never heard that all things work together for good to them that love God. He is ashamed of you when in the time of affliction or bereavement you sorrow just like those who have no hope, who have never heard, or who do not believe, that Jesus Christ is the Resurrection and the Life.

He is ashamed of you when in the midst

of this world and its occupations and pleasures you live as if this were the only world, as if God had never called you to a better country, even an heavenly, and forget that here you are only a pilgrim and a stranger.

II. When God Is Not Ashamed of Us

It is possible by the grace of God to live as Christians so that God shall not be ashamed of us. God is not ashamed of you when you suffer loss or hurt rather than do wrong or compromise with evil.

He is not ashamed of you when you clothe the naked, feed the hungry, and visit the sick and the prisoner, or when you are touched with feeling for another's infirmities, and deeply feel another's woe.

He is not ashamed of you when you forgive your enemies and pray for them that despitefully use you. He is not ashamed of you when you refuse to take up an evil report against your neighbor, or when your heart is ruled by the love that rejoiceth not in iniquity and thinketh no evil. He is not ashamed of you when you sympathize with another's trouble, or feel another's woe.

He is not ashamed of you when you are not ashamed to confess Him before the world. He is not ashamed of you when you give thought and prayer, strength and time and money to the Kingdom of God in this World. He is not ashamed of you when you turn aside to speak a word of counsel, or warning, or encouragement to some soul in need, or to those whose feet are standing in slippery places. He is not ashamed of you when you are seen in your pew on a cold and wet Sunday night.

God is not ashamed of you when you take trouble and adversity as from His hand and seek for the blessing in them. He is not ashamed of you, when in the time of sorrow you do not mourn as those who have no hope, but as those who have received the great assurance of life to come through the power of Christ and His Resurrection, and who can say in the time of separation and bereavement, "The Lord gave, the Lord hath taken away; wherefore blessed be the name of the Lord."

God was not ashamed of Abraham and his followers when on their way to Canaan they confessed that they were pilgrims and strangers and that they sought and desired a better country, even an heavenly; and He is not ashamed of you when you let Jerusalem come into your mind, when you live as if this were not the only world, but as one who has faith in a life to come and who regards this world

as a preparation and a training for that future and greater life. God is not ashamed of you when men can see in your face the reflected light of another world, and can hear in your voice the accents of the heavenly speech.

As we gather about this table and commemorate the dying love of our Lord and have set before us again in all its beautiful, deep, and amazing meaning the love of God for us, let us confess our sins, those oft-times when our life has been such that God would be ashamed to be called our God and by His grace, let us seek to do His will and so to live and so to die that in that great day He

will own and acknowledge us as His faithful friends and servants.

"I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His word,
The glory of His cross.

Jesus, my God! I know His Name,
His Name is all my trust;
Nor will He put my soul to shame,
Nor let my hope be lost.

Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands
Till the decisive hour.

Then will He own my worthless name
Before His Father's face,
And in the New Jerusalem
Appoint my soul a place."

✓ ✓ ✓

The Outreach of God's Love

DR. CHARLES HADDON NABERS

Jonah 4:10, 11

JONAH is a book about which both believers and non-believers argue, but there is one thing in this little book of four chapters upon which there can never be any serious disagreement. That is the plain question which God asks his prophet at the end of the book. That is the supreme teaching of the prophecy—the outreach of God's love.

At Nineveh

Jonah was asked to go to Nineveh to preach against the great wickedness of that mighty city, but he sets forth on a journey which he planned to take him as far as possible from Mesopotamia. But the message of the Lord came again, and the former commission was renewed. This time the prophet obeyed. He reached Nineveh, preached a message of destruction in the space of forty days, and then went to a high hill overlooking the city, and waited for the anticipated catastrophe. But when Nineveh repented at the preaching of Jonah, God forgave the people and saved the city.

In the heart of Jonah was no love for the people of Nineveh. The inhabitants of Nineveh were enemies of Israel, and Nineveh was an outstanding exponent of nationalism. The armies of Nineveh had vexed and would vex again the inhabitants of Palestine, and what Jonah wanted was the destruction and not the salvation of his enemies. The only citizen

of Nineveh that Jonah liked was a dead citizen.

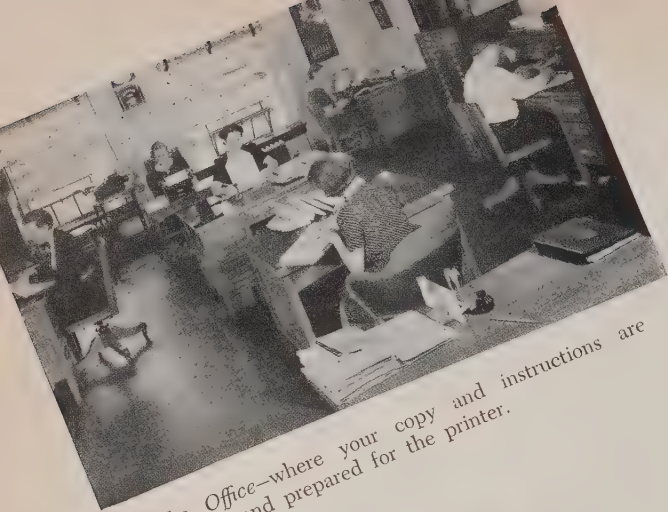
He delivered the message of God unto others, but the spirit of the Lord had never entered his own heart. God showed him by means of the little parable of the hot sun, the fierce winds, the gourd vine, and the worm that the highest values of the world are human values, and that the people of Nineveh had souls dear to the Lord. "Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madst it grow; which came up in a night, and perished in a night, and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"

Amid all the argument concerning the book of Jonah, and the many disagreements upon its significance and interpretation there can be no difference of opinion as to its main message: God is trying to teach one of his prophets to love his enemies. God is saying to Jonah, even the people of wicked Nineveh are included in the love and compassion of your God.

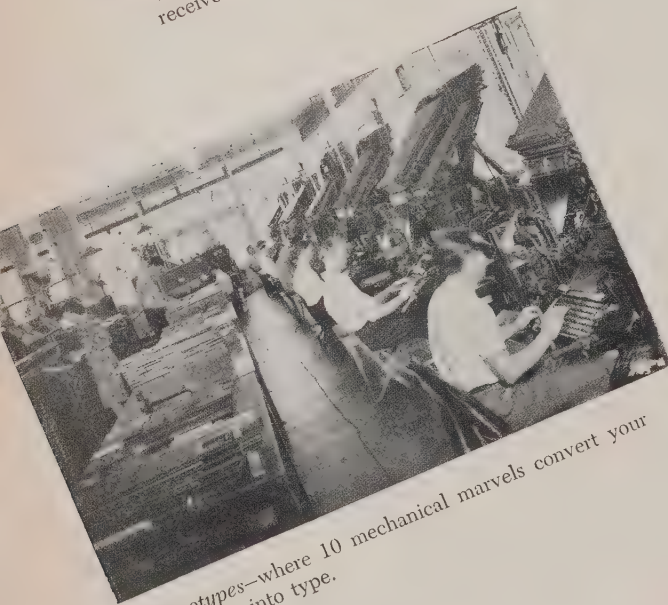
The Universal Need

To that Mesopotamian hill comes the truth that is most difficult for anybody to learn. For most men it is a bitter pill to swallow. Down into that Eastern land in the eighth century before Jesus came in person, floats

Continued on page 84



The Office—where your copy and instructions are received and prepared for the printer.



Linotypes—where 10 mechanical marvels convert your thoughts into type.



Composing Room—here the pages take form under the guidance of skilled workmen, and you are able to see how the finished paper will look.



Waiting Room—where you can relax while your work is being processed.



Proof—where you can see the final result of your work.

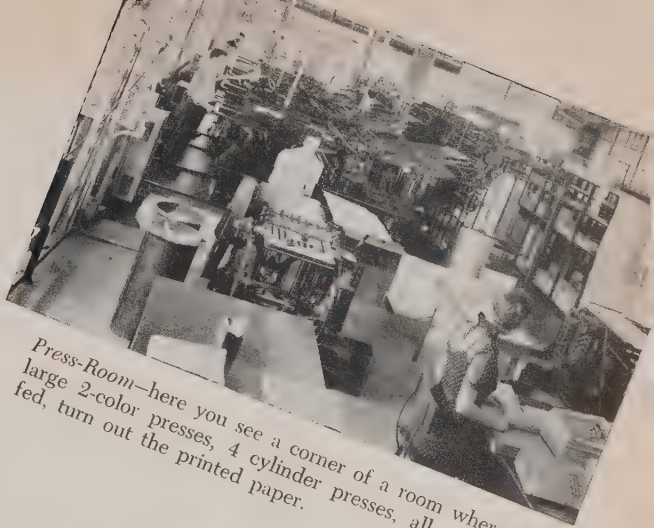
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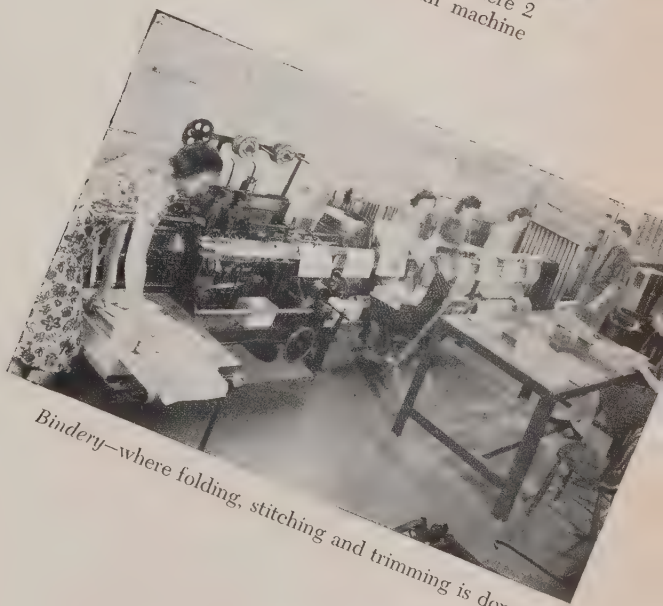
Today



Press-Room—here you see a corner of a room where 2 large 2-color presses, 4 cylinder presses, all machine fed, turn out the printed paper.



welcomed as a visitor.



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the essence of His words: "Love your enemies. Do good to them that hate you, and pray for them that despitefully use you and persecute you." Upon the ear of this disappointed and disillusioned prophet of destruction comes the truth that Paul later wrote to the people in Rome, another city where hate was strong and love was weak: "Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him. If he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

It is a lesson which the modern world has not yet begun to learn. One of the speakers at a great conference for Young People in the summer of 1940 said: "I love Adolph Hitler, but I would gladly kill him any moment."

I can ease down close beside Jonah on that hillside, look down into thriving Nineveh, and hear him mutter: "Now see here, Lord, these people are so bad that I do not see how you can expect anybody to love them. They have again and again raided the land which is Thine own land, killed Thy covenant people, and destroyed the homes of faithful worshippers in the temple of Jehovah. They are bad, worse than anybody has ever been. How can we love people like that? Is it not our business to rid the world of such tribes so that women and children will be safe? Lord, there must be some mistake, isn't there? Surely I am altogether wrong in believing that you want me to love them?"

At Jerusalem

Then I can see spread out before me, not Nineveh, but Jerusalem. Near that city is a dull, dark hill, on which have been erected several crosses, and on one of these hangs a Superb Figure whom I recognize as the Christ. Crowds who jeer and taunt, and jibe and hiss, stand at the foot of the hill, and as near to the dying Figure as the callous-minded Roman soldiers will let them come. There are all His enemies; they hate Him without a cause, and they are crying for His blood. As the soldiers watch Him die, I hear the words which He spoke one evening to Nicodemus in Jerusalem: "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have eternal life," and the great eyes are so filled with love and compassion that in dying He cries: "Father, lay not this sin to their charge." Even in death His love compasses all bounds, and the world that He loves not only includes Nineveh, but Judas, and Pilate, and Ciaphas, and you and me.

The vision of the Cross fades, and I see the march of men across the years. Little bands of Christ-filled men and women stand up in arenas and pray for those who brought them to their death, sing songs of love to God and for all mankind as lions pull them apart, and the flames of fire surge around them. Enemies arise to scatter the bands of Christians, but the enemies are submerged beneath the mighty rising tides of love, the love of Christ reproduced in the hearts and minds of those who dare to follow Him and His way of life, those who have been brought back from the death of sin unto the life of love by faith in Him. Whenever and wherever men think so much of Christ as to embrace all mankind within the scope of their love, the kingdom of Christ advances, men are saved, society is regenerated, and a new era dawns.

Loving one's enemies is as much a part of Christian ethics as is the axiom, a straight line is the shortest distance between two points, a part of mathematics. Whenever the mathematician deserts this maxim, seeks to evade its implications, confusion reigns, and everything goes wrong, and no correct answer can be had for any problem. In like manner whenever love for one's enemies is shunted out of Christian thinking, all sorts of confusion and disaster ensue, and the whole structure of Christian ethics tends to collapse.

Everywhere

If God expected Jonah to love the people of Nineveh, and He did, there is no individual, class or nationality that He does not expect us to love.

Several things come as corollaries of this main proposition.

The first is: Hatred cannot win over love for any child of God. If it does, that moment you cease to be a child of God. I cannot walk with God unless love for all men reigns in my heart. My fellowship with God comes to an abrupt end the moment I cease to love His people.

The only answer that can be made to the question: "How far does God expect us to go in loving our enemies?" is "All the way." "As far as He went." The cross is His reply to any man-set limits of love.

Some person may say: "Well, it is not natural for us to love bad folks." Of course there is much to be said in answer to such a statement. Maybe the very people about which we make it are making it of us, and with as much, if not more, evidence to support their belief that we are bad. But should

this not be true, there is this other reply: Maybe it is not natural, but Christ calls us from the natural to the divine. Let your garden alone, and weeds grow in its beds and paths. Weeds are natural in unworked gardens, in uncultivated spots. Hatred is natural in unworked hearts, in minds uncultivated by the grace and love of God. The Christian is called to produce not natural results in his life, but supernatural results, divine qualities.

When Robert Edward Lee was asked to give his opinion of another officer, he paid him a tribute of praise. A friend broke in, saying, "General, do you not know how much this man you are praising has been condemning you?" Lee replied: "I am asked my opinion of him, not his of me." When Thomas Jefferson was once asked why he continued to treat a political enemy with such amazing

thoughtfulness and courtesy, he answered: "I am not willing that any hatred in his heart should kill the love in my heart."

Nineveh is not far from any of us. It is the place whose citizens we don't like, whose ideology is repugnant, and whose program is distasteful, and whose purposes are destructive to much we esteem right. We may work against these things, but people are to be loved, and saved. "The love that will not let me go" needs our help in saving the world, and our bitterest enemies may most need the grace and mercy of God. How can they ever see them except through our lives of incarnate love? "If you love only those who love you, what reward have you? Do not even the publicans and sinners the same?" The measure of our nearness to Christ is the out-reach of our love.

1 1 1

Truth—*Pleasant and Unpleasant*

JOHN A. PATTON

"And they dreamed a dream both of them, each man his dream in one night." Gen. 40:5.

TIME brings its revenges. It has often been said that the story of Joseph is improbable and absurd—how could he possibly interpret dreams? Yet the new psychology is showing us quite clearly that the interpretation of dreams is by no means an impossible achievement. Certain leading principles have been laid down, and, without asserting that they are altogether infallible, we may admit that they may help us to understand some of our dreams.

Facing the Whole Truth

Joseph had laid upon him two tasks—the very pleasant one of telling the chief butler of his restored fortunes, and the very unpleasant one of informing the chief baker of his unhappy fate; and the greatness of Joseph is seen in the fact that he declared the truth both when it was palatable and when it was unpalatable. If he had chosen the path of least resistance, he might have unfolded the very prospect that awaited the butler, but confessed himself mystified by the dream of the

baker. But, no, he out with the truth in both cases, for it was a habit with him "to see life steadily and see it whole." The old-world story points to the sacred duty of facing the truth in its entirety. We must stand up to life, and shirk nothing that life holds for us.

Professor Dowden once declared that "great artists belong ordinarily to one of two classes—the class of those whose virtue resides in breadth of common human sympathy, or of those who, excelling rather by height than breadth, attain to rare altitudes of human thought and human passion." In the first class he placed Scott, and in the second class Shelley, and then he went on to say that Shakespeare united in himself both breadth and height. Shakespeare saw life in all its aspects and did justice to every side of human experience—its tragedy and humor, its failure and achievements, its baseness and sublimity, its unutterable woes and most ecstatic joys. It is the glory of Shakespeare that the mind that conceived the diabolical Iago also fashioned the pure and selfless soul of Cordelia.

We may be sure that this is the right way of facing life. The thoughtless optimist is as great a danger as the despairing pessimist. We ought to be neither optimists nor pessimists,

but men who face life in all its various aspects honestly and fearlessly.

A Lesson for the Pulpit

The pulpit can learn something in this connection. To cry peace, peace when there is no peace is treachery toward the high office of preaching. To see nothing in the world but evil and threats of evil is an insult to God whose world this is. Faithful preaching demands that we pay just regard to both the good and evil in life. I fail every time that I send you out of church with the feeling that all is well; that there is no special need of repentance and forgiveness; that we are not so bad as we are painted; and that everything is bound to come right in the end. I fail equally when I send you away with the conviction that wrong is triumphing over right, that God's Kingdom is being submerged, and that this old world is sinking into darkness and despair. There must be a sense of balance in the declaration of Christian truth, and it involves the facing of what is pleasant and unpleasant.

Self-Knowledge

We also need this sense of balance when we take stock of our own moral and spiritual condition. Some people live under the terribly mistaken notion that they are utterly useless and their lives a failure. They make no effort because they cannot believe that effort in their case would be of any avail; and so they doom themselves to an unhappy uselessness. Others go to the other extreme. They feel their superiority to the rest of their fellows. They have no spark of humility, and are utterly unconscious of their own very obvious limitations.

What is the Christian attitude? It involves a combination of humility and self-respect. We must realize that in the sight of God we are sinners indeed. Repentance and humiliation before Him are the first steps toward salvation. On the other hand, we must remember that we are God's children—men and women made in His image and destined for His service. Self-abasement and self-respect are not contradictory but complementary experiences, and when we humble ourselves before God we hear His summons to self-reverence: "Son of man, stand upon thy feet; and I will speak unto Thee." We must look at our own natures and characters with wide-open eyes, seeing where we are weak and where we are strong, and such self-knowledge will be invaluable assistance in the long and arduous task of character-building. Self-examination may not

be popular in these days, but it is nevertheless part of our Christian duty. One gets a little tired of the cheap advice: "Don't bother about your own soul, but go and save someone else," for it often veils an unwillingness to face the demands which Christ is making upon our own lives. Let each one of us frankly face some unpleasant aspect of his own character. It may be indolence, or pride, or bad temper, or dishonesty in business, or self-indulgence. Face it, whatever it is, and then cry to God: "Cleanse Thou me from secret faults." If that cry be from the heart, it may be the first step toward the conquest of a failing that has been robbing your character of strength and beauty.

The Candor of Jesus

This was the method of Jesus in dealing with men: He was absolutely honest and fearless. Nothing is more startling than His mingled sternness and tenderness. Who spoke so sternly as Jesus? "Woe unto you, scribes and Pharisees, hypocrites." Who spoke so tenderly as Jesus? "She hath done what she could: she is come aforehand to anoint My body to the burying." When sternness was necessary, Jesus spoke sternly, and when tenderness was necessary, Jesus spoke—how tenderly! But Jesus spoke sternly and tenderly at different times to the same person. "Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice," He declared to Peter, and that was a terrible saying, weighted as it seemed with doom. But not long afterwards Jesus spoke to Peter in another voice: "Simon, son of Jonas, lovest thou Me more than these?" Again and again came the gently-spoken question, and again and again the exquisitely tender refrain: "Feed My lambs. Feed My sheep."

You and I are very like Peter, good and evil mingling mysteriously in our complex natures. Thus we too need both sternness and tenderness. Christ must tell us the naked truth about ourselves—our sinfulness, our waywardness and our selfishness. But we also need His tenderness, as it flames out in His faith, His hope and His love for us.

—The Christian World Pulpit.

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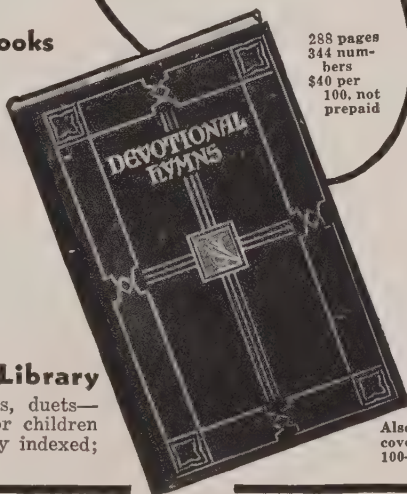
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JUNIOR PULPIT

J. J. SESSLER, Ph.D.

Using God's Gifts

Materials:

A quart milk bottle

One marble

Demonstration:

Place the marble in the milk bottle. The problem is how to keep the marble from falling out of the bottle when it is held with the mouth down and uncorked. Hold the bottle by the bottom with the mouth upward. Move your hand in small circles fast enough to give the marble in the bottle a circular motion. As you continue the circular motion gradually turn the bottle over. Centrifugal force will keep the marble going in a circle, pressed to the sides of the bottle just below the neck. As soon as you let up on the circular motion the marble will fall out.

Story:

Let us say that this bottle is some person. Or let us say that it is you. And we will say that this marble is a talent. What is a talent? A talent is some gift that God has given you. By that I mean that God has given you something that you can do very well.

Perhaps God has given you a good voice so that you can sing very well. You can sing better than most of the other boys and girls. You can sing so well that people like to hear you. That you can sing so well is a talent; it is a special gift which God has given to you. This bottle, we said, is you, and this marble is your talent to sing. (Place marble in bottle) As this marble is in the bottle so the talent to sing is in you. But if I should turn the bottle upside down the marble would fall out and be lost. How can I turn the bottle upside down without losing the marble? Since you have a talent to sing you should not lose it because God has given it to you. Now let us see if I can turn the bottle upside down without losing the marble. (Demonstrate) I am not losing the marble. If, however, I do not keep the marble moving even for only a second, I will lose it. (Demonstrate) So it is with you. You can sing but if you stop singing and do not use your voice

you will lose the talent that God has given you.

God has given all of you some talent, something that you can do very well. Some of you can get up before others and speak well. That is a talent. But if you stop speaking before people you will lose this talent. Remember that when I stop the marble I lose it. Some of you can write well, others are good in arithmetic, and still others can spell well. These are talents. But be certain to keep your talents of writing, working arithmetic and spelling in motion. Keep on doing these things. "Practice makes perfect." If you stop you will lose these talents just as I lose the marble when I stop it.

If you keep a bird in a cage long enough, after a while he will lose the ability to fly. If he does not use his wings he will forget how to use them. Dr. Aggrey of Africa told about a young eagle which a man had found. The eagle is a very large bird but this one was very young and small. The man took the young eagle home and put him in a yard with the chickens. Five years later a visitor saw the eagle among the chickens and said, "That bird is an eagle and not a chicken." "Yes," said the owner, "but I have trained him to be a chicken; he is no longer an eagle." "No," said the other man, "he is still an eagle; he has the heart of an eagle, and I can make him fly high up to heaven." "No," said the owner, "he is now a chicken, and will never fly."

The visitor took the eagle in his hand and said, "Eagle, you are an eagle, you belong to the sky, and not to this earth; stretch forth your wings and fly." The eagle only looked down, and seeing the chickens eating their food, he jumped down among them. The owner said, "I told you that he was a chicken." "No," said the other man, "he is an eagle. Give him another chance tomorrow." The next day the visitor tried again to induce the eagle to fly, but he would not. But the third day he took the eagle to the top of a hill just at the time when the sun was rising and he said, "Eagle, you are an eagle; you belong to the sky, not to this earth; stretch out your wings and fly." But the eagle only looked

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around and would not fly. Then the man made the eagle look straight into the sun. Suddenly he stretched his large wings, and flapped them, and he flew higher and higher right toward the sun until he disappeared in the sky.

God has given the eagle a talent, something he can do very well. His talent is flying. He can fly all day without tiring. But when he was put in the chicken yard and did not use his wings, he almost lost his talent.

The eagle looked up into the sun, and when he saw the sun, he wanted to fly again. Too long he had been looking down and scratching in the dirt and dust of the chicken yard. God has made us to look up to Him, and not to look down at the dirt and dust. To look up to God is something we can all do. This is a special talent or gift God has given us. But when we stop looking to God we forget how to do it. The greatest talent God has given us is prayer. But if we do not pray we will lose this talent. The best way to keep God's gifts is to use them. Any talent that we do not use or keep in motion we will lose. Remember that when the marble was not kept in motion I lost it. (Demonstrate once more.)

The Monster of Sin

Materials:

Two small match boxes.

Demonstration:

To prepare for this demonstration, remove the label from one match box and paste it on the bottom of the other. The top and bottom of the prepared box will then be identical. Remove all the matches. Break down the bottom of the drawer just enough so that you can put a card of the proper size between the bottom of the drawer and the bottom of the box. On this card draw the picture of a snake. Over the snake write the word "sin." Holding the box right side up, partly open the drawer and show the audience that it is empty. Have someone come forward to make a close inspection to see that it is empty. Then when you open the box again, this time with the bottom side of the drawer up, the audience will be surprised to find the card. If you will occasionally turn the box in your hand as you talk and before you open the drawer to show when it is empty and when not, it will prevent the audience from detecting that the box has been especially prepared. You should have a secret

mark on the box in order to know which side is which.

Story:

The other day I read a strange story about a headfish. This monster is a dangerous looking creature with three rows of needle-sharp teeth on each jaw. Although this fish only lives in the deep sea, where do you suppose this one was found? It was found dead and floating in a pond near Rumson, New Jersey. This pond is quite a few miles away from the ocean, it has no connection with the ocean, and there are no streams flowing into it. It is fed by springs. And in this sweet, fresh water was found this monster which according to its size was fifty years old. The owner of the pond raised ducks every year, and then before long they would disappear one after the other. He could not understand what was happening to the ducks. So this last year he put a ten foot fence around the pond, thinking that in this way he could keep the ducks. But still they disappeared. Now he knows why he lost the ducks. The monster headfish caught them as they were swimming on the water, and then ate them. But the question is, how did this monster get into that pond. No one knows.

(Show the empty drawer of the match box) When God first made the world it was empty like this box. There were no trees, flowers or grass. There were no animals. There were no people. And then God made all these and put them into this world. The name of the first man was Adam, and the first woman was called Eve. They lived happily together, and they did not know what it was to do any wrong. Then suddenly a monster came into this world, and his name was sin. (Open the match box drawer and produce the card). I thought that this box was empty. But here is a card I found in it. (Ask helper what kind of an animal is on it and what is written over it). How did the card get into this box? How did the monster headfish get into the pond? How did the monster Sin get into the world to make Adam and Eve unhappy? God told Adam and Eve not to eat the fruit from one tree in the garden. But according to the Bible story a snake told them to eat the fruit even if God told them not to do it. And they did eat the fruit. They disobeyed God. To disobey God, that is sin.

Sin is a monster. We don't know how that monster headfish got into the pond, but we know that he was there, and he made much trouble for the ducks; he killed as many as

he could. We don't know how the monster Sin got into the world but he is here, and not only tries to make us unhappy, he would destroy us when he can.

Sin tells us that we can tell lies if we want so, that if we see anything we want we should just steal it, that if there is something that does not suit us we should get very angry and say mean things that hurt. That is what Sin does.

A headfish is not nearly as bad as Sin. We can see the headfish and get away from him. But the monster of Sin we cannot see. We cannot see him any more than we can see air. But air is very real; it is all around us. Sin, too, is very real and although we cannot see it, it is always whispering in our ears to do the things that we should not do, and then we are unhappy. The best thing we can do is not to listen to Sin. Instead, let us listen to God. He tells us the good things that we ought to do. And if we do these, then we are happy.

7

Choosing Wisdom

Materials:

Six cards two by three inches in size. These may be cut from index filing cards.

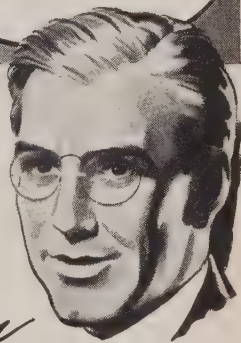
Demonstration:

Number each card in the upper left corner, and put the same number on the lower right corner. On the reverse side of the cards write near the top these words: Friends, Health, Wisdom, Pleasure, Wealth, Long life. And on the bottom of this reverse side write on each card the word Wisdom. The numbers on the bottom of the cards and the word Wisdom on the reverse side should be written so that they will not be upside down when the cards are turned end for end. Hold the cards with the numbers toward the audience and the side with the words toward yourself and with that end to the bottom on which the words Wisdom are written. Hold the cards in one hand, spreading them as wide as possible in a fan-like shape, and hold your thumb over the words Wisdom at the bottom to hide them. Show your helper the reverse side of the cards, being careful to hide the words at the bottom, and ask him to read the words at the top. Then shuffle the cards. Now spread them wide in a fan-like shape again and ask him to choose a card and to remember the number on the card he has chosen. As the selection is indicated let your thumb slip down along to the lower corner of the

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selected card and with your thumb hidden behind the cards turn over a small corner. Shuffle the cards again. You can readily identify your helper's choice by the turned over corner. As you show him the reverse side turn the card so that the word Wisdom is at the top and hide the word at the bottom with your thumb.

Story:

We go to school, read books and magazines so that we may learn much. What can be better than to know many, many things? No one can ever know too much. But you may know much and not be wise. I will try to explain what I mean. A man may have studied hard in school, have read much, and knows most of the answers to the questions you ask him. But one day he drives in the country with his automobile and it is wet and slippery. There are signs along the road warning him that the road is slippery when wet. But he drives fast and pays no attention to the signs. Suddenly he has an accident killing his wife and breaking a bone in his little daughter's arm. That man knew much but he was not wise. He did not have wisdom.

All the things you read in books cannot give you wisdom. But everyone can have wisdom if he wants it. For example, someone says something which hurts you. Now, you may be a bright and quick boy or girl, and you could say something in a flash that would hurt him much more than he hurt you. And if you did that you would show that you are quick and bright, but it would also show that you are not wise. You may show intelligence by doing that but you do not show wisdom.

I read of a vicious dog attacking a small girl. A young boy saw this. What was he to do? If he should hit the dog, the dog would attack him. So he took off his coat and wrapped it around his fist and arm and held the dog off with his protected arm until help came. That is wisdom. He was a wise boy.

(Perform trick; show your helper the reverse side of card he has selected, holding your thumb over bottom word; ask him to read what is at the top which will be the word Wisdom. Then address yourself to your helper.) Out of these six cards you have chosen a card with the word Wisdom on it. We should do well if we all would choose wisdom. Once there as a great king whose name was Solomon. He did not ask God for riches or a long life. He asked God to give him wisdom. And God made him a very wise man.

One day two mothers came to him with two

babies. One baby was dead and the other was alive. Both mothers claimed the living child. The wise King Solomon listened to both mothers. Then he said, "Bring me a sword." When the sword was brought in he said, "Take the sword, and cut the living child in two, and give half of it to each mother." Then one mother said, "Do not kill my child, let the other woman have it, but let the child live." But the other mother said, "Cut the child in two, and divide it between us." Then the wise king knew that the woman who did not want the baby killed was the true mother, and he gave her the child. He was a very wise man.

Solomon prayed God to give him wisdom. So we, too, may have wisdom if we ask God for it.

God and Country

WATCH out for propaganda and politics as contributing forces to the war game. Christians as leading exponents of World Peace should acquaint themselves with all programs that have as their object the butchery and murder of fellow-beings. Propaganda to be at all effective is never entirely based upon black lies—there must be a half-truth or less, in order to put it over. We probably will be less affected by the propaganda of "pity" than we were twenty-five years ago. We shall probably hear more and more of a common economic destiny and community of other interests, some of which are held in common between the propagandist and the one who is propagandized. Watch out for bulletins and even communications—they often omit that which they should state. And know this that in war-times there are no communications from the "front" that do not first pass thru the hands of censors. Prof. H. C. Peterson, professor of history at the University of Oklahoma, who has been a student of propaganda since the World War has a widely-read book entitled "Propaganda for War." The professor has also travelled extensively in Europe and among war-obsessed nations and is deemed a "leading authority" in his subject. Christians must be immunized from subtle and deceptive propaganda. "It is the truth only by which men and nations are made free."

—J. J. P.

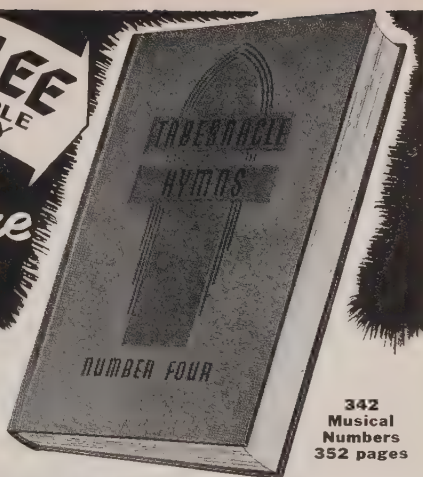
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ILLUSTRATIONS

WILLIAM J. HART, D.D.

Debt to February

Ex. 12:2. "This month."

How can we ever pay the debt we owe
To February for the offering
Of two great lives, whose value none can know,
Whose luster brightens as the years take wing
Washington, sturdy, honest son of worth,
Lincoln, the doer of a mighty deed,
The father of our country at its birth,
The savior of our country in its need?

How can we ever pay the debt, I say,
To February for these men of might,
Who turned the course of hist'ry in their day,
And kept the lamps of destiny alight?
How strange that one month saw them each appear,
And that the shortest month in all the year!
—Clarence Edwin Flynn

Washington's Religious Education in the Home

Prov. 1:8. "And forsake not the law of thy mother."

The mother of George Washington instructed her son in the Bible and prayer book regularly. She also read other books of a helpful nature to them. Among those she used was one entitled *Contemplations: Moral and Divine*, by Sir Matthew Hale. The book was found in the library at Mount Vernon after Washington's death with the name "Mary Washington" on its title page. Choice passages are marked with a pencil. Lossing wrote: "From that volume the mother of Washington undoubtedly drew, as from a living well of sweet water, many of the maxims which she instilled into the mind of her first-born."—*The Church School Journal*.

John Bright's Estimate of Lincoln

Rev. 14:13. "Their works do follow them."

Miss Jane T. Stoddard closed a review of "The diaries of John Bright," in the *British Weekly*, with this paragraph:

When the news of Abraham Lincoln's murder reached him at Dolgelly he set down these words in his journal: "In him I have observed a singular resolution to do his duty, a great courage, shown in the fact that in his speeches no word of passion or of panic, or of ill-will, has ever escaped him; a great gentleness of temper and nobleness of soul proved by the absence of irritation and menace under circumstances of the most desperate provocation, and

a pity and mercifulness to his enemies which seemed drawn as from the very fount of Christian charity and love. His *simplicity* for a time did much to hide his *greatness*, but all good men everywhere will mourn for him, and history will place him high among the best and noblest of men."

Prophetic words, indeed, from a diarist of 1865. Lincoln admired Bright and used to read his letters aloud at the meetings of the Cabinet in Washington.

Military Diplomacy

Job. 13:6. "Hear now my reasoning."

During the Black Hawk Indian war, Abraham Lincoln was captain of a company, but, unfamiliar with military tactics, he made many blunders. One day when he was marching with a front of over 20 men across a field, he desired to pass through a gate into the next field.

"I could not for the life of me remember the proper word of command for getting my company endwise," said Lincoln. "Finally, as we came near I shouted: 'This company is dismissed for two minutes, when it will fall in again on the other side of the gate.'"—Ida M. Tarbell, *The Life of Lincoln* (Macmillan)

—*The Reader's Digest*.

Lincoln Started from Nothing

Matt. 13:56. "Whence then hath this man all these things?"

James Bryce, British Ambassador to the United States at that time, delivered an address at Chautauqua Assembly, N. Y., in July, 1910, in the course of which he said:

Abraham Lincoln, more than any of the men we know, started from absolutely nothing; he had no advantages at all; fortune had done nothing whatever for him; George Washington was a Virginia gentleman, who received a good education, was reared in cultivated society, and he had opportunities of apprenticeship in those arts of war and peace in which he became so famous. But Abraham Lincoln had no "chance" at all. I suppose that in all history there is not a case of a man who did more for men than he. It must be an



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advantage to a man in some way to be so entirely dependent upon himself because it obliges him to make great sacrifices, to acquire knowledge and to bend the whole force of his mind to rise.—*The Chautauqua Daily*.

Great People, Ida M. Tarbells' Definition

Eccl. 8:16. "I applied mine heart to know wisdom."

After eighty years of living in a world peopled with distinguished men and women, Ida M. Tarbell was asked this question: "Who are the greatest persons you have known in your lifetime?"

We thought her reply was not only interesting but true—at least we agree with it. Here it is:

"The greatest people I have come in contact with are those nobody knows anything about. I have been impressed time and again by the real greatness of some unknown woman—not necessarily a poor woman.

"The great heroines of America are the mothers who bring up their families under circumstances which demand real character, intelligence and smiling confidence that it is worth while. Sometimes the disadvantages have been material; sometimes wealth itself is a great handicap.

"The longer one lives the less inclined one is to generalize. At eighty there is no such thing as ticketing everything. At eighty one becomes philosophical. That is one of the compensations for physical slowing down. I am now not at all pessimistic about the human race or the great cause of democracy—though I do think it's a very slow game mankind is playing. I have been hearing about so many reforms for so many, many years! Yet I am constantly amazed at the bravery of the human soul.

"It's a very curious thing, that although man is stupid, clumsy, so given to doing fool things through the ages, he continues to hold this shining faith in his destiny, to cling to the feeling there is something greater than this ahead of him."—*The Ladies' Home Journal*, July, 1939.

Working Conditions Can Be Controlled at Fitchburg

Luke 10:7. "For the laborer is worthy."

The idea that a factory should have as many windows as possible, affording an abundance of light and air, is considered "horse-and-buggy style" by the employers and employees of the Simonds Saw and Steel Com-

pany, which has a five-acre plant at Fitchburg, Mass. The purpose of the new windowless-building plan is to assure each of the seven hundred workmen that he will have absolute uniformity of light, humidity, heat, and other conditions affecting his work. This goes for everybody, from the shirtless fellows who do the forging and heat-treating of steel to the chaps who pack the finished knives, files, and saws for shipping. Light is furnished by more than 1,400 fluorescent tubes that spread "cold" light, without any shadows, into every corner of the factory. Atmosphere is kept clear and cool in spite of the fact that there are seventy heat-treating furnaces and more than one thousand motor-driven grinders, cutters, and other machines. Thirty dust-removal units draw off the emery dust that results from the grinding of saw teeth and knives. The great drop-hammers are isolated from the rest of the factory by special foundations so that their powerful blows cannot shake the building. Walls fashioned of acoustic blocks and ceilings of cork absorb most of the sound. The factory, intended to make good work as easy as possible, is even decorated in a pleasing manner. The machines are painted yellow; the furnaces and benches aluminum; the columns, stairs, and passageways green; and the ceilings cream.—*The Christian Advocate*.

Redemptive Suffering

Isa. 53:4. "Surely he hath borne our griefs, and carried our sorrows."

Dr. John Kelman once told me a lovely story of the days when he was minister with Dr. Alexander Whyte at Free St. George's in Edinburgh. Dr. Whyte was the greatest master in his time of that evangelical note which is centered in vicarious suffering. Dr. Kelman was pure Greek, always seeing the gospel in terms of its enrichment of life. But he was profoundly moved by the preaching of his colleague. And he began to try to preach like him. But this Dr. Whyte would not have for a moment. "God has given you your own eyes, and your own message," he said in effect to his young associate. "Preach the word which God gives you to say." So it will always be. For preaching is a very rich and manifold thing. But when days of moral and spiritual tragedy come, as come they will to men and to nations, the cry of the soul will be for that great message of vicarious and redemptive suffering which is the deepest word of the Old Testament and which came

to perfect fulfilment on Calvary.—Dr. Lynn Harold Hough.

Thinking Only of Himself

Phil. 2:4. "Look not every man on his own things, but every man also on the things of others."

A fire alarm sounded in a New England village, and men who were in the stores and other places rushed out to learn where the fire was. It proved to be just outside the village. A small group of men, rushing toward the place of the fire, met a man returning.

"Whose house is burning?" they asked.

"I don't know," was the reply. "I went just far enough to see that it was not mine."

That man had not caught the spirit of the teaching of Jesus concerning love of others, and interest in their welfare.

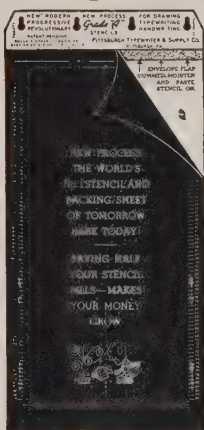
Restoring the Missing Factor

Rom. 10:13. "For whosoever shall call upon the name of the Lord shall be saved."

A physician in south Jersey had a critical case. He wrote a prescription with great care, including one exceedingly important and rather expensive drug. This particular drug always produced a very marked reaction, so when he went back the next day he looked to see it in his patient. He was disappointed. The circumstance surprised him. Immediately he knew something was wrong. He asked to see the medicine, and noted it had been put up at a certain cut-price drugstore. Leaving the house he went to that store. He asked the pharmacist to see his bottle of the particular drug. Said the pharmacist, "Doctor, I do not have any in stock." "What then," responded the physician, "did you use in my prescription, which called for it, made up here yesterday?" "A substitute drug which very closely resembles it," was his hesitant reply. The physician was angry; spoke his mind; went to another drugstore and had the prescription properly compounded; took it to his patient, and on the next day noted the reaction which was so essential to his recovery.

This is not only a true story, but a parable. We of the modern Church have done to the Divine prescription precisely the same thing; and the result also has been the same. Our substitution has weakened the curative power of the gospel, and the world is now suffering an acute development of all the devastating symptoms of the sin malady.—Harold Paul Sloan.

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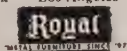
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CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Conscientious Community

Jno. 8:32. "The truth shall make you free."

How glibly we trill our liberty and freedom! We then allow ourselves to be victimized by propaganda (even public opinion can be manufactured); crushed by war-debts and mounting taxes; conscripted as agents of destruction and become mere puppets and gun-fodder for the war lords. . . . Washington and Lincoln were good Nationalists, and advocated the supremacy of the rights of the state, but never above the liberty of the individual conscience. Watch out America,—we are not living in Russia, Italy or Germany. Would Washington, Lincoln or Jefferson ban from our educational institutions, students and teachers who, thru conscience are opposed to compulsory military training?

Just Fancy!

Psa. 55:6. "Then would I fly."

A small boy was out with his mother, and, seeing a rider in uniform on a motor-cycle, whom he had not noticed before, the English lad asked his mother what the man did. The mother explained that it was the uniform of an Air Force officer. The youngster thought a second, then rather thoughtfully said, "Just fancy a man who could fly up in the lovely blue sky staying down here among the noise and traffic!" Yet men and women who might know the thrill of the higher altitudes of Christian living are often content with the lower levels of life and experience.

Few Things Required for Happiness

I Tim. 6:8. "And having food and raiment let us be therewith content."

Stanley Baldwin, former British Prime Minister, made some very striking remarks in a Lecture delivered at University College, London. Speaking on "Success and Happiness," he said:

"The happiest faces of grown-ups seen in London are the faces of the country parsons, their wives and their gardeners, who come up every year to the Chelsea Flower Show. . . .

"The modern movement reveals the confusion of pleasure with happiness, impatience with obstacles and difficulties, a search for

tangible rather than spiritual satisfaction—a desire, in other words, to eat your cake and have it.

"The great moral leaders of the world have taught us that the indispensable things for happiness are few and simple—food, shelter, health, love, work. That is why happiness is so often found among ordinary folk and is so often absent from those who have these elements in excess."

Church and Relief (A)

I Peter 5:7. "For He careth for you."

Jno. 21:16. "Then be a shepherd to my sheep."

Pour more money into the church and it will handle the problem of relief, charity and unemployment, and with fully as much efficiency, personal concern and low cost of administration. Originally, the church was the sole centralized relief center anyway, and we heard little or nothing concerning duplication and "chiselling." Other agencies have tried the dole, work-relief, home-relief and private charity as pain-killers and the ghost of need is still with us. John Wesley had an employment bureau, a medical dispensary, a loan fund and "Good-will Industries."

Church and Relief (B)

Matt. 14:20. "And they all ate and had enough."

Apropos to the above and for record as social data changes so quickly, we discover that the old CWA form of relief cost an average of \$70 per month per case; the FERA came next and cost only \$35 per month; the WPA followed and cost \$65 per month per case, the local unit adding the other \$14; the cash-dole, a direct cash relief without employment costs \$22 per month per client. The average allotment is \$48, a sum entirely inadequate to keep one person decently, let alone a family. In addition, we have several more suggested panaceas; Unemployment Insurance, the Frazier-Lundeen Bill, the Townsend Plan, Share-The-Wealth and Technocracy. With due respect to all Utopias, it is significant that no absolute cure has been discovered for unemployment, while none of our experiments have furnished anything approaching adequate relief. And this is no criticism of emergency relief programs in spite of its staggering cost and apparent futility. We believe that as early Christianity was never blind to social, economic and industrial

conditions—it can still “lend-a-hand” today.
Christ fed the Five Thousand.

Church and Amusements

Matt. 7:21. “It is not everyone who says
‘Lord,’ ‘Lord.’”

You will find variable standards in amusements as well as in ethics, morals and religion. Church morals and movie morals are not yet synonymous; extent of patronage and popular acclaim is no criteria of quality output: moron fodder where found will always be food for morons: our movies are a weak substitute for the church as a moral monitor and proctor. Save at funerals and weddings, too many secure their religious blueprints from the “talkies.” You saw it in the movies; suppose you did. Murder, arson, polygamy, holdups, profanity and drunkenness is also seen there. A poor reason for emulation.

God's Farm

I Cor. 3:6. “I did the planting, Apollis the watering, but God made the plants grow.”

Rom. 12:6. “We have gifts that differ.”

I Cor. 12:4. “Endowments vary, but the Spirit is the same.”

Remember the days when the effectiveness of the preacher was gauged and quite generally, upon his “oratory and eloquence?” Later, upon church machinery and organization, and still later, upon communication of ideas and information. Of course, all thru the social history of preachers and preaching, we have had inspiration, respiration and perspiration. These three, but the greatest of these is inspiration. However let us not ignore the other assets: good lungs and healthy sweat glands. In I Cor., chapter three, Paul discusses the Real Test of Church Work and Church Workers and the cooperative function of “planter” and “waterer” and a “God who makes plants grow.” Here we see the church as a laboratory of “fellow-laborers for God” and church work under the figure of “God’s farm, God’s building.” Paul does not sanction the selfish practise of “cashing in” on another’s work. He is content however, with the assurance, that “if what a man has built on the foundation—stands the test, he will have his pay.” It’s the day and the fire that will test our work—not a bad test, either.

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BOOK REVIEWS

I. J. SWANSON

THE FOUR PILLARS OF DEMOCRACY, By Edgar J. Goodspeed Harper and Brothers.

148 pp. \$1.75.

The Four Pillars of Democracy, according to this book, are "the four faiths of civilized man."

These four faiths are: The Faith of Science, The Faith of Humanism, The Faith of Society, and The Faith of Religion.

The great question concerning these several faiths, which Dr. Goodspeed asks and answers in his book, is the question, "What have these faiths in common and what do they mean to one another?"

In dealing with the answer to this question, Dr. Goodspeed begins with a general discussion of "The Place of Faith in the Modern World." He finds that "The modern world is full of faith, eager, frantic, almost desperate faith, of different kinds."

His procedure then becomes specific and we have four chapters devoted to each of the "four faiths" named in the paragraph in the second sentence.

A final chapter, called "The Syntheses," completes the book.

The book deals with the works of the Scientist and finds the faith of Science in his works. It examines the contribution of the Humanist and discovers the faith of Humanism in his love of the beautiful, his confidence in the possibilities of man, his "defense of the great values in human culture." It measures the zeal of the Social Zealot and concludes that the faith of Society is bound up with a spirit not altogether unlike the flame that lit the faces of the martyrs of the Christian faith. It evaluates the Christian believer and his way of life and testifies to the faith of Religion in terms of its imperativeness in the life of man.

Dr. Goodspeed challenges the attitude which regards the several faiths of Science, Humanism, Society and Religion as being separate. He champions the idea that these faiths must together make one complete faith and declares that some time it will be so. For, speaking of the Faith of Tomorrow, he says, "We may be sure that it will be a generous faith, with room in it for the faith of science, the faith of humanism, the faith of society and the faith of religion."

Science, Humanism, Social Organization, and Religion—these are the "four faiths of civilized man." They are the "four pillars" on which the security of Democracy, the happiness and welfare of humanity rests. Through these mankind must at last find that peace of which all men of peace have dreamed and to which they have given themselves.

—Harry W. Staver.

THE BIBLE SPEAKS TO OUR GENERATION

By Frank Glenn Lankard. Oxford University Press. 201 pp. \$3.00.

The positive challenge of this splendid volume by the dean of Brothers College in Drew University, can

be gathered from these two sentences: "The Bible is a book that faces the future and is filled with unfinished tasks. . . . The Bible is appealing to us to be the kind of men and women who have their faces to the future, a desire to complete the unfinished task, and a passion to have the kingdom of God become a reality among men." Dr. Lankard takes us clearly and comprehensively, although briefly, through the history of the writing, gathering and translation of the Bible, and then proceeds to a very definite study of the meaning of Bible for modern men. It has a meaning, a vital meaning, and it speaks with power to our generation. It has a background of adequate scholarship; it is beautifully written; and its tone is inspiring—a good book on the Bible to read and use.

—Charles Haddon Nabers.

LIGHT FROM BIBLE PROPHECY

By Louis S. Bauman. Fleming H. Revell Co. 169 pp. \$1.00.

Dr. Bauman, an outstanding authority in the field of prophetic literature, has held aloft the light of Divine Revelation hoping that others may see their way through the maze of current history. He interprets the swift march of current events of the past year. The world is being shaken—foundations are crumbling. Many ways there are of interpreting these events. This book presents clearly the prophetic Premillennialist interpretation in clear concise scholarly fashion. If one can identify today's automobile as the "Chariot" mentioned by Nahum, or the "ten toes" of Daniel and the "ten horns" of Revelation as ten kings or empires of present day Europe, he will enjoy this book. It needs to be said that the faith of many was shaken in 1917 when the battle of Armageddon and the immediate Second Coming were predicted with assurance. However, Allenby conquered Palestine and twenty-three years have gone by. Such predictions have been made and have failed to materialize in every generation. This is not to minimize prophecy or deny the Second Coming. It would be better for us to remain on firmer ground. It is a thought provoking book.

—Charles F. Banning.

IS THE KINGDOM OF GOD REALISM?

By E. Stanley Jones. Abington-Cokesbury Press. 284 pp. \$2.00.

E. Stanley Jones has demonstrated the vital reality of the Kingdom of God in India, the Far East, in Latin America, and in his own nation. This latest book is a continuance of such a demonstration and an advance upon any heretofore made by this Christian statesman. The theme of the volume is: "The minister proclaims an accomplished Fact—the Fact of Christ, and he must proclaim it as a fact operative within himself. The Word became flesh in Christ, and it must become flesh in the minister or it is a dead word—not the word of the gospel." The book abounds in unforgettable and usable illustrations which light up every phase of Christian thought. The chapters on "Resentments and Hate Produce Disease," "Anxieties and Illness," and "A sense of Guilt and Ill Health" can be studied with immediate profit by every Christian worker, and the vital illustrations from the experience of the author will suggest others from one's own pastoral work. In the final chapter, "Disciplined to the Kingdom," Dr. Jones says: "It is not enough to be self-disciplined—you must be God-disciplined. In order to be God-disciplined you must discipline yourself to keep faithfully your quiet-time with God. I find that I am better or worse as I pray more or less." It is a book of Christ-inspired optimism, of calmness of soul in the midst of a disturbed world, and of radiance

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of life and consecration of powers. It is beautifully written with a challenge to better living on every page.
—Charles Haddon Nabers.

WHAT IS CHRISTIANITY?

By Charles Clayton Morrison. Willet, Clark & Co. \$3.00.

The editor of the *Christian Century* has given us a great book in these Lyman Beecher Lectures of 1939. It compels thinking and the reevaluating of old convictions. It is not possible to give a fair idea of this volume in a brief and sketchy review. This is an attempt merely to present his argument, using mostly his own words.

"Christianity (is) the revelation of God in history. . . . (History) is the organic human community, consisting of innumerable organic communities, all undergoing ceaseless change. . . . The Christian Church is the revelation of God in history. . . . The Christian Church is Christianity. . . . Our basic conception of Christianity demands that we accept the unqualified solidarity of Jesus with the community that bore Him. His mind and spirit were molded within the matrix of Israel. . . . (The Hebrews) knew (GOD) because He had shown Himself to them; and He had shown Himself by making them what they were—a divine vessel of His presence and a divine instrument of His purpose. . . . The whole apologetic of initial Christianity was anchored in Israel's history. . . . (But Israel became nationalistic and exclusive, and so degraded the concept of God. Jesus created a new community from the remnants of Israel and projected it in the future.

"The mighty act of God in raising Jesus from the dead is complemented by an even mightier act of God in creating a community which was able to perceive it and to invest it with revelatory significance. . . . The two master contributions which Paul made to Christianity were, first, his emancipation of the Christian community from racial Judaism, and secondly, his transformation of the concept of an absentee Messiah into the concept of the Incarnation. (The orientation of the church is now toward all mankind. The church is the Body of Christ.) (Paul) knows no church apart from Christ and no Christ apart from the church. . . . The entire body of concepts or ideas, whether biblical, creedal, or experiential, which enter into Christianity, constitute the human ideology of the Christian community, and should be treated as such, and not as divine revelation. (The church is the revelation of God.)

"The heresy of Protestantism consisted in the fact that it transferred the locus of both revelation and salvation altogether outside of the community. The locus of revelation it placed in the Bible. The locus of salvation it placed in the inner life of the individual Christian. . . . (So there has been a) general cheapening of worship in Protestant churches; the Eucharist has steadily declined in significance and importance; Protestant evangelism . . . has bogged down in the swamps of revivalism; catholicity has been abandoned. . . . The revelation of God is not a creed, nor a system of church order, nor a holy tradition, nor the Bible, nor a body of ethical teaching, nor a private experience. It is the objective self-disclosure of God in that living historical community which is informed by the living presence and spirit of Jesus Christ. The fellowship of this community is the locus of catholicity.

"Let us reduce it to a simple equation: Catholicity is Christian fellowship. . . . The basic error which has dogged the history of the church since the early centuries is its subordination of the *Koinonia*, the organic fellowship of the Christian community, to the claims of doctrine, or organization, or tradition, or Bible, or personal experience. . . . This is the Great Apostasy." His closing lecture is "Restoring the Body of Christ." He discusses the importance of restoring a united church, the obstacles in the way, the means of attaining union, and the nature of it. "This book is scarcely than a personal looking to a complete reconstruction of Christian thought and action." It is to be highly commended for its argument and its importance in our present day.

—Wm. Tait Paterson.

WHAT THEN IS CHRISTIANITY

By Charles M. Jacobs. The United Lutheran Publication House. 136 pp. \$1.00.

There is something exceedingly satisfying about this book. It is as specific, in its statements, as the road signs that mark our highways. It is as orderly, in its arrangement, as the blue-prints of a builder. It is as plain, in its procedure, as the items in a recipe for a cake. It is as clear, in its contents, as the waters of a crystal stream. And what is most important, it really does give an answer to the question set forth in the title of the book.

"We set out," says the author, "to find an answer to the question, What is Christianity? We decided to put that question to Christianity itself and to inquire what, in the course of its history, it has shown itself to be." To that purpose and plan Dr. Jacobs has stayed undeviatingly true. He never wanders from the way he set for himself. He moves steadily and increasingly toward the goal. His method reminds one of the word of the Apostle Paul, "This one thing I do." That is a merit in the book not to be missed nor minimized.

This book is not a defense of Christianity. It is a description of Christianity. And yet the very description is, in itself, a defense. On that score, the author speaks saying, "It may turn out that a true description of Christianity is the best defense that Christianity can have and all the defense that it can ever need." In a day when understanding and affirmation of Christianity is more imperative than argument, this little volume is an essential contribution to that literature which is designed to enable us to "give a reason for the faith" that is in us.

Dr. Jacobs passed from this life in 1938. Among his effects a manuscript was found. That manuscript is this present book. A brief biographical tribute is paid to the memory of Dr. Jacobs by Abdel Ross Wentz, of Gettysburg Seminary. But a greater tribute, as Dr. Wentz would doubtless agree, is the book itself.

—Harry W. Staver.

AMERICAN MIRROR

By Halford E. Luccock. The Macmillan Co. 300 pp. with index. \$2.50.

Professor Halford E. Luccock, of the Homiletic Department of Yale, is a man of notable attainments and is one of the most successful contributors to the preacher in search of a sermon. Reading his latest book, however, one suspects that a man can read too much.

A bewildering number of plays and books are cited in this book, a few of which one may have read, but most of which, by the grace of Providence, he has escaped. From this mass of more or less literate writing, Dr. Luccock undertakes to draw an interpretation of American life during the past ten years.

"It is the purpose of the present volume," he says, "to examine some characteristic portions of this literature with particular attention to its social and ethical and religious aspects." He makes no attempt to discriminate between good, bad, or indifferent, deliberately choosing to take writers as they come and seeking to get a cross section of their thinking.

The method has its value, as this book has its value, for anyone interested in the trends in current writing. It is rich in suggestive quotation for the preacher. But it is to be doubted if the trends in popular books and plays are to be trusted as indications of public opinion. It depends on how sincere the "writing game" is, and how large a percentage of novels and plays are written out of a profound conviction. The numbers of writers, who have produced books of passionate social protest, and then betaken themselves joyously to Hollywood, makes one wonder. Just now, we are having a flood of historical novels. That does not mean that people are particularly interested in history. It only means that they are tired of one kind of book and the authors are trying to give them another. It is no discredit to novelists to say that most of them try to write something that people will buy. The people's willingness to buy a certain type of book is probably indicative of a rather

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Dr. Luccock's book is recommended for just what it purports to be—a survey of popular novels, plays, and poetry during the past ten years.

—Alvin E. Magary.

CHURCH AND STATE IN RUSSIA

By John Shelton Curtis. Columbia University Press. \$4.00.

One of the great questions which even the casual thinker has been asking in these last few years is "What caused the collapse of the Russian Church?" This question has been well and fully answered in the interesting narrative given by John Shelton Curtis in his "The Church and State in Russia." It is a book which is useful as a textbook and reads like a novel.

The author has gone into some valuable records in order to authenticate his facts. A splendid bibliography is appended. The book shows wide research and a clear grasp of perspective together with a style which is colorful and interesting. He shows how many different factors enter into the shaping of religious institutions and how easy it is for the original motive to be lost in the maze of political, social and economic elements which insinuate themselves into the picture. He makes the story somewhat over-detailed at times, which is probably necessary because of the abundance of material. But he lets us see how religion which begins in a humble desire to help needy folk can become contaminated by intrigue and corrupted by evil practices.

One of the most interesting aspects of the story is that of the subordination of the church to the civil power. One of the things which weakened the grip of the church on the people was the approval given by church officials to the sins of the rulers, such as that given by the Metropolitan Sechenov who placed the crown upon the head of Catherine II, after her husband, Peter III, had been deposed and killed by her, saying, "God hath placed the crown on thy head. He knoweth how to save the righteous from destruction; He hath seen before Him thy pure heart; He hath known thy sinless ways."

The author has conveniently divided the history into four parts; the first covering 1000 years up to 1900; the second a preliminary view of the church before the 20th Century; the revolution within the church in 1905; and the year between 1908 and 1917. The last chapter dealing with "The Sway of Rasputin" shows the straw that broke the camel's back. This is one of the most dramatic and scandalous stories connected with the church in its nineteen hundred years of history. Only a misuse of power in high places connected with corruption within, could cause an institution which had such divine beginnings to fall to pieces so rapidly, and to carry with it the very throne itself.

The book is exceedingly readable, which together with its historical authenticity justifies its price. Colleges can well afford to place it in the library for students of religion.

—John Benjamin Magee, President, Cornell College.

QUIT YOU LIKE MEN

By John McNaugher. Fleming H. Revell Co. 191 pp. \$1.50.

Fifty-two years president of the faculty of Pittsburgh-Xenia Theological Seminary is the record of the author. "The chapters are selections from valedictories to theological graduates on the eve of beginning their pastoral duties." Many a minister appointed to charge a younger brother at ordination and installation, might well drop his jesting and wise-cracking and read one of these chapters. But if he does not read it into his own consciousness, he will miss a message of his Lord to his own soul. One thinks of the artist in old age looking at the work of his young manhood: "I could paint in those days!" Not only the theological graduate but the middle-aged minister will be profited by reading this book.

—Wm. Tait Paterson.

THE IDEOLOGIES OF RELIGION

By George Perrigo Conger. Round Table Press. 271 pp. \$2.50.

Dr. Conger, a Presbyterian minister, is professor of philosophy in the University of Minnesota. He was a Y.M.C.A. secretary in Siberian war prisons and had opportunity for the study of the religions of China and Japan. He spent a year recently in India. He was an American representative in the Conference on Eastern and Western Philosophies at the University of Hawaii in 1939. He discusses Occultism, Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Neutralism, Humanism, Economic Nationalism and The Source and Object of Religion. He presents each "ism" as to its teachings, the objections to it, the replies to the objections, and concludes with an estimate of the particular "ism." He does a thorough job and a good job. His language is clear and seldom heavy. The reader will find his mind quickened and enriched.

—Wm. Tait Paterson.

UNFAMILIAR STORIES OF FAMILIAR HYMNS

By William J. Hart. W. A. Wilde Co. 218 pp. \$1.50.

Expositor and Homiletic Review readers are familiar with the work of Dr. Hart in the field of illustration. We all marvel at his ability to keep the spring flowing through so many years with continued excellence.

This book follows the pattern so familiar, being written in simple form, easily understood. It is not the usual book of hymn stories; it is stories from human experience relating themselves to hymns of many types. Illustrations abound on every page. It should prove a very useful book, and one to which pastors could refer with profit again and again. Little is said about the music of the hymns; it is the words of the hymns which receive attention.

The author's sources are not always the best. Secondary sources are used when primary sources should have been used. The hymn of Joachim Magdeburg "Who Trusts in God, a Strong Abode," page 32, was written in two different years; the first stanza was written in 1572 and the other two in 1597. Translation was made by Benjamin Hall Kennedy in 1863 and this translation was altered by William Walsham How in 1864. It is the altered translation of How that is generally used. Luther's great hymn: "A Mighty Fortress Is Our God," is not best translated as Steadfast, and as the author quotes. The best English translation of this, the most popular hymn in Christendom, is the composite translation used in the Common Service Book of The United Lutheran Church. Lutheran sources should have been consulted by the author, because the contribution of the Lutheran Church to hymnology has been great.

This volume of Dr. Hart's is not a technical treatment of hymns, but stories connected with hymns. As such it should find a wide field of usefulness and can be recommended.

—W. R. Siegert.

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MID-WEEK SERVICES

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Invocation.

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P. M.

Scripture: Ezek. 2:1-7.

Hymn: "Forward! Be Our Watchword."—
St. Alban's. 6s, 5s, D.

Responsive Reading: (By assignment to various members of the congregation, both young and older members). Ezek. 3:6-11.

Hymn: "I Lay My Sins on Jesus. . . ."—
Aurelia. 7, 6, 7, 6. D.

Pastor: "Dark Before Dawn."

Persons who are living in a black-out epoch of history are in danger of having their spirit profoundly affected by the temporary gloom, and their whole conception of God and the eternal nature of things colored by it. It will make a vast difference to us in America who wins in this gigantic war, but whichever side wins we shall find ourselves in a different world from the one we have known before, and immense new tasks and responsibilities will be laid upon us.

But dark times are very often birth moments, and though we cannot see light in this darkness, we do well to expect that a new era will come to birth out of it. It is supremely important in this time of crisis and world darkness that we shall discover resources to live by which will enable us to face the issues not with hysteria, but with courage and with unflinching spirits.

"Stand on thy feet and I will speak to thee." These words came to a young person in a very dark epoch, at a moment of discouragement, and changed his whole life, forever, and made him another person. We all love days of high visibility, when the air is transparent, when the horizon opens out to an unbelievable amplitude and it is a luxury to draw the breath of life. But, alas, there are days of low visibility when the fog bell rings and the horizon is contracted.

"The hand of the Dark hath hold of the lines
And the mist is under and mist above."

It is just these epochs of low visibility which summon us to rise to the full height of our stature as persons and to play the heroic role. It was in that dark turn of events which Euripides describes that Plato, the greatest intellectual creator the world has seen, was born and formed his youth. It was in exile in Babylon with his nation crushed, his city destroyed, his temple of religion in ashes, that the summons came to the young Ezekiel to stand on his feet and become the rebuilder of the nation.

In each of these "bad times" the issue was met by this same method of rebuilding the world by first building it in the soul, in the inner life. . . . Certain values of life still stand out as clearly and as unmistakably as the Jungfrau seen from Murren in fine weather. Beauty breaks in on us never more wonderful than now. We are sure that the one thing in this world or in any other world that is good without any qualification is a good person. We bow to Truth when we see it as an inevitable reality, and we know that pure love is the greatest thing in the universe.

If those things are real, God is real too, because they come out of eternity. If that gets settled we can start building our inner world and we shall be standing on our feet, and facing our task.

"I have a self I never yet have met,
My inner and eternal me."

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self. You must discover and bring to life that hidden self which few suspect.—*Rufus M. Jones.*

Hymn "Christ For The World We Sing."
—Cutting. 6, 6, 4, 6, 6, 4.

Responsive Reading: (Pastor and people).
Ezek. 4:1-17.

Prayer.

Benediction.

II. Song of the Soul

Invocation.

Hymn: "I Do Not Ask, O Lord."—Submission. 10, 4, 10, 4.

Scripture: Psalm 4:1-4.

Hymn: "Strong Son of God, Immortal Love."—St. Crispin. L. M.

Responsive Reading: (By assignment to members). Psalm 46.

Pastor: "The Song of Three Stanzas."

Prayer is the Song of the Souls of Men. Put enough inspiration into prose and it becomes poetry; put enough joy into poetry and it becomes song. Therefore, the best definition of radiant, inspired prayer is the *soul singing in the presence of God.*

The Quiet Hour is rightfully called the Hour of Meditation and Prayer. Meditation should precede the prayer and it should follow the prayer. But the meditation that precedes the praying should be a bringing of our thoughts into quietness, and the best way to do that is to meditate upon some passage of scripture or some beautiful statement of truth. The meditation that follows the prayer should be rather a listening than a meditation—a listening to God.

Therefore, the Song of the Souls of Men is a Song that is divided into three stanzas. The first stanza is the *Prelude or Meditation*. The second stanza is the *Strophe or Talking with God*. The third stanza is the *Antistrophe or Listening to God*. The third stanza should end with a period of complete stillness. This stillness will be a perfect culmination of the prayer if into it comes PEACE—the Peace that passeth understanding, out of which comes a creative experience, a clarifying of one's purposes and objectives in life.

Meditation alone may be barren; prayer alone may never reach beyond the ceiling; but MEDITATION and PRAYER and LISTENING combined together in unified sequence become one grand symphony that is heard in heaven. This is the SONG OF THE SOULS OF MEN.—*Glenn Clark.*

Hymn: "O Jesus, I have Promised."—Angels' Story 7, 6, 7, 6, D.

Reading: (By young man).

The Creed of Abraham Lincoln In His Own Words

I believe in God, the Almighty Ruler of Nations, our great and good and merciful Maker, our Father in Heaven, who notes the fall of a sparrow, and numbers the hairs of our heads.

I believe in His eternal truth and justice.

I recognize the sublime truth announced in the Holy Scripture and proven by all history,

that those nations only are blest whose God is the Lord.

I believe that it is the duty of nations as well as of men to own their dependence upon the overruling power of God, and to invoke the influence of His Holy Spirit; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon.

I believe that it is meet and right to recognize and confess the presence of the Almighty Father equally in our triumphs and in those sorrows which we may justly fear are a punishment inflicted upon us for our presumptuous sins to the needful end of our reformation.

I believe that the Bible is the best gift which God has ever given to men. All the good from the Saviour of the world is communicated to us through this book.

I believe the will of God prevails. Without Him all human reliance is vain. Without the assistance of that Divine Being I can not succeed. With that assistance I can not fail.

Being a humble instrument in the hands of our Heavenly Father, I desire that all my works and acts may be according to His Will; and that it may be so, I give thanks to the Almighty, and seek His aid.

I have a solemn oath registered in Heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right as God gives me to see the right. Commending those who love me to His care, as I hope in their prayers they will commend me, I look through the help of God to a joyous meeting with many loved ones gone before.

—From "The Life of Abraham Lincoln," by William E. Barton.

Pastor: Luke 1:1. "Those things which are most surely believed."

Hymn: "Jesus, Thou Divine Companion."

Benediction.

III. The Jericho Road in America in 1941

Invocation.

Hymn: "Thy Way. . ."

Reading: (By young woman).

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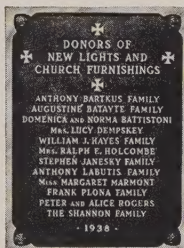
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self-respect and "keep the family together" as Mrs. Joad says over and over again.

People in comfortable circumstances have a tendency to shut their eyes and ears to the misfortunes of others, to sink back into their comfortable routine of house-keeping and social life, going to church on Sundays—congratulating the minister on his "inspiring sermon"—but not doing very much about it. They don't like to be shaken up by the sight of misery, even on the screen. But that is not the way Christ taught us to be. He did not tell us to "pass by on the other side" like the priest and the Levite, but to stop, get down off our comfortably ambling beast, and see what we can do to help those who have fallen by the wayside.

Scripture: Luke 6:12-19.

Hymn: "I Do Not Ask, O Lord."

Responsive Reading: (By Assignment.) Luke 6:20-49.

Hymn: "Dear Lord and Father of Us All."

Pastor: (Read selected sketches from "Grapes of Wrath.")

Responsive Reading: Luke 10:25-42.

Hymn: "Take My Life And Let It Be."

Prayer.

Benediction.

IV. Today's Book of Life

Invocation.

Hymn: "Lord, Speak to Me. . . ."

Scripture: Psalm 46:10.

Hymn: "Stand Up, Stand Up For Jesus."

Reading: (By Pastor).

I Am Your Best Friend

In anxiety—Relief,
In distress—Courage,
In achievement—Content,
In loneliness—Companionship,
I am your . . .

What? Is this from a fly-leaf inserted in a Gideon Bible, from a devotional tract for the comfort of Christians? No, it is an advertisement of a popular brand of cigarettes. There is something vitally wrong with a civilization which can even conceive of such an advertisement, or in which it would not be condemned as blasphemy. We have nothing good to say of this war; but the world is in it, and must go through it, and there is no harm in our remembering that our present world, with so much that we have cherished falling in ruins about us, is much like that in which were born some of the profoundest and truest religious insights.

We can now for the first time really understand Isaiah and Jeremiah facing the downfall of Jerusalem, the early Christians threatened with the extermination of the church, St. Augustine and others at the fall of Rome. They were driven to face the eternal realities. We shall all very likely have to "lower our standard of living" in the next few years. But what is that standard—the number of automobiles on the highways, the labor-saving devices in our homes, the luxuries provided for us? Perhaps this problem—even more than the ending of the war—is that which the church must help us solve.—Percy Sylvester Malone.

Hymn: "Workman of God, O Lose Not Heart."

Responsive Reading: Isaiah 8:1-22 (By Assignment).

Pastor: Jer. 9:22-26.

Prayer.

Benediction.

Expository Preaching

Continued from page 66

from many different angles. The fact of the versatility of personality is glorious, but perils.

2nd. While this verse with its challenge says nothing about them, the presumption is that Christianity offers its devotees some secrets which will help them grasp the thorns of life and hold on, and, while holding on, sing. Christianity is a glad and gladdening religion. It is sincere religion. There is no hint that we are to live in a fool's Eden, where evil is denied, nor are we to kill our normal desires, nor yet are we merely to submit in stupid submission to the whip lash of life. The Christian is to suffer and sing. He does not merely practice resignation, he triumphs in trials. His faith is not a retreat from reality, it is realism singing, and singing in God!

3rd. Since this verse is not a complete sentence, and clearly is not a complete discussion of its major idea, we are to seek a fuller development of its content in the verses which follow. We are not to be disappointed. In the verses and paragraphs which follow we find such truths are these—connecting them with the text:—

1st. We can count our ambushings by troubles, occasions for nothing but gladness because our trials are Divinely appointed or permitted to increase our market value, and;—

2nd. There is promised Divine aid to all who endure temptations. V. 5-8.

3rd. No experience in life is permanent. Trials today may turn to advantage tomorrow. The rich may be poor, the poor may be rich tomorrow, so rejoice regardless of circumstances. V. 9-11.

4th. There are glorious rewards for those whom endure joyfully. V. 12-18.

Perhaps the foregoing is a disappointingly poor illustration of the thing which this paper is trying to say, namely, that expository preaching is possible to all of us, but if it helps some to try out the three steps, word study, paraphrasing, and analysis of the content of a passage, then it will be worth while.

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INDEX FOR FEBRUARY, 1941

GENERAL

Ambassadors	67
Book Reviews	100
Church Methods	69
Editorial	67
Films for Church, <i>Farber</i>	63
Illustrations, <i>Hart</i>	94
Illustrations, <i>Phelan</i>	98
Junior Sermons	88
Men's Club	73
Mid-Week Services	105
Minister's Reading, <i>Hulen</i>	61
More Fauna—Less Flora	68
Musical Heresy	67
Preaching, <i>Henderson</i>	65
Sermons	77
Speech Clinic, <i>Showalter</i>	59
Youth and Democracy	73

ILLUSTRATIONS

Church and Amusements	99
Church and Relief	98
Conscientious Community	98
Debt to February	94
God's Farm	99
Great People	96
Happiness	98
Just Fancy	98
Lincoln Started From Nothing	94
Military Diplomacy	94
Missing Factor	97
Redemptive Suffering	96
Thinking of Himself	97
Washington's Religion	94
Working Conditions	96

JUNIOR SERMONS

Choosing Wisdom	91
Sin, Monster of	90
Using God's Gifts	88

SERMONS

God Not Ashamed of Us, <i>Macartney</i>	79
God's Love, <i>Nabers</i>	81
Religion in Daily Life, <i>Fosdick</i>	77
Truth, <i>Patton</i>	85

ARTICLES

Church Printing	82
Expository Preaching, <i>Henderson</i>	65
Films Serve Churches, <i>Farber</i>	63
Minister and His Reading, <i>Hulen</i>	61
Speech Clinic, <i>Showalter</i>	59

CHURCH METHODS

Business and Prayer	76
Choosing Our Traditions	70
Christless Graves	72
Church Marches On	73
Commandments For Giving	72
Eight Degrees of Charity	75
Fellowship For Young People	71
Hitlerism	76
Hope and Pray	69
Memorial Gifts	74
Men's Bible Class	69
Mothers, Test For	75
Parish Papers	71
Pastoral Letters	72
Plays Made Into Films	75
Preaching	76
Social Ideals	70
So Long Boys	69
Speech Clinic	69
Suggest Your Own	69
Way To Jesus	75
Work Sheets For Leaders	70
Youth and Democracy	73

MID-WEEK SERMONS

Book of Life	103
Jericho Road in 1941	103
Path Breakers	103
Song of the Soul (Lincoln)	103

SCRIPTURE TEXTS

I—Illustrations

O—Outlines

P—Prayer Meetings

S—Sermons

Gen. 40:5 (S)	8
Ex. 12:2 (I)	9
Job 13:6 (I)	9
Psalms 4:1-4 (P)	10
Psalms 46:10 (P)	10
Psalms 55:6 (I)	9
Prov. 1:8 (I)	9
Eccl. 8:16 (I)	9
Isa. 53:4 (I)	9
Ezek. 2:1-7 (P)	10
Jonah 4:10-11 (S)	8
Matt. 7:21 (I)	9
Matt. 13:56 (I)	9
Matt. 14:20 (I)	9
Luke 6:12-19 (P)	10
Luke 10:7 (I)	9
John 8:32 (I)	9
John 21:16 (I)	9
Rom. 10:13 (I)	9
Rom. 12:6 (I)	9
I Cor. 3:6 (I)	9
I Cor. 12:4 (I)	9
I Tim. 6:8 (I)	9
Phil. 2:4 (I)	9
Heb. 11:16 (S)	7
I Pet. 5:7 (I)	9

1

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-------------------------------	-----

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-----------------------	-----

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----------------------------	----

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Moody Monthly	10
---------------------	----

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Wicks Pipe Organ Co.	103

PARISH PAPERS

Nat. Religious Press	9
----------------------------	---

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-----------------------------------	-----

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